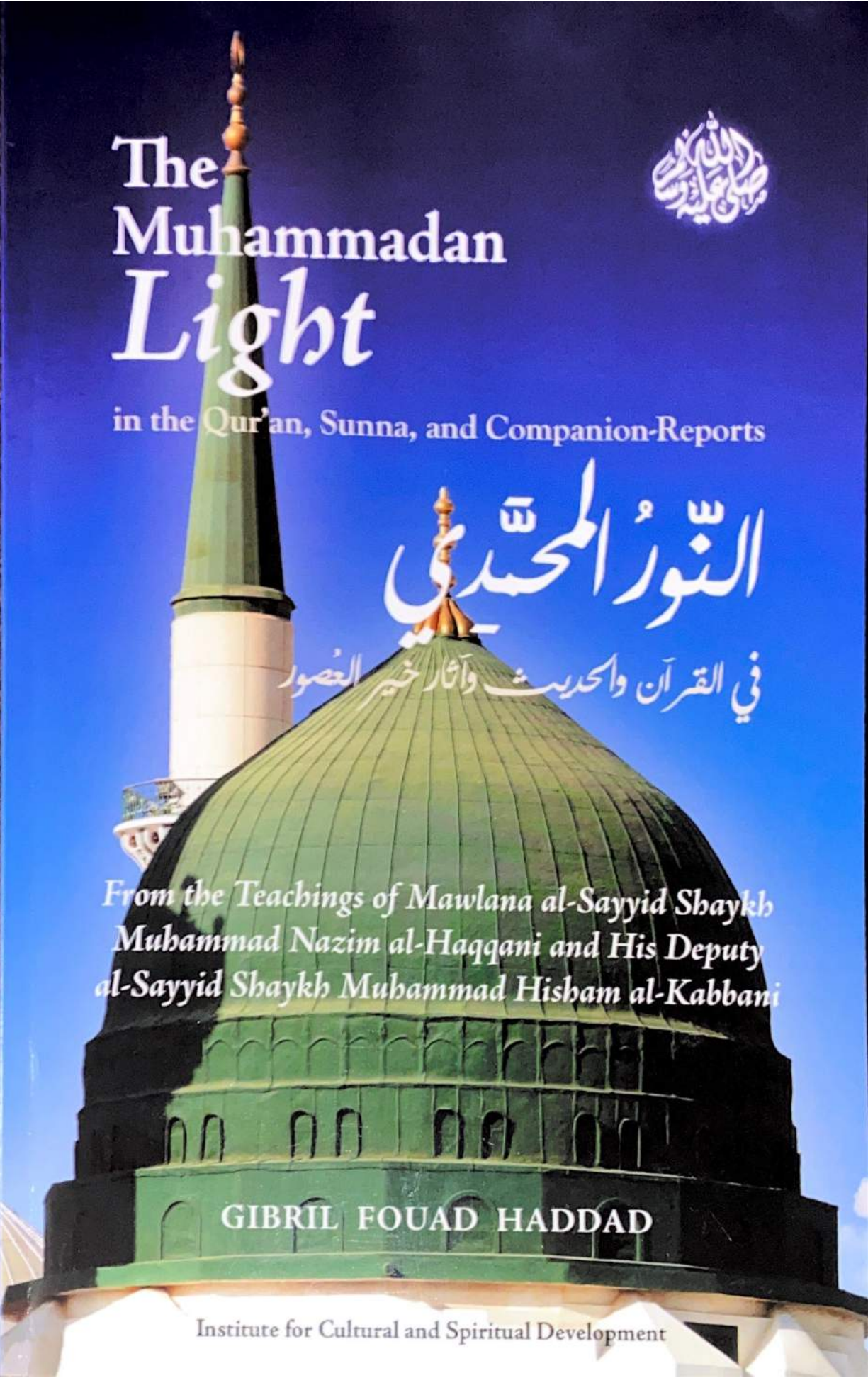




The Muhammadan *Light*

in the Qur'an, Sunna, and Companion-Reports



النور المحمدي

في القرآن والحديث وآثار خير العصور

*From the Teachings of Mawlana al-Sayyid Shaykh
Muhammad Nazim al-Haqqani and His Deputy
al-Sayyid Shaykh Muhammad Hisham al-Kabbani*

GIBRIL FOUAD HADDAD

Institute for Cultural and Spiritual Development

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





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ISBN: 978-1-938058-00-4



Published by:
Institute for Spiritual and
Cultural Advancement (ISCA)
Silver Parkway, #201
Fenton, MI 48430 (USA)
Tel: (888) 278-6624
Fax: (810) 815-0518
Printed in the United States.

Typesetting and cover design by Author and Faryal Naveed.

Pictures and Illustrations:

Covers: Green Dome of the Prophetic Mosque in Madina; Door to Mawlana Shaykh Nazim's house, Lefke, Cyprus. Calligraphy: *Basimla* and *Salawat*, <http://www.khannas.ws>; Mawlana Shaykh Nazim al-Haqqani (top L) in his 20s with his teacher Mawlana Shaykh 'Abd Allah Fa'iz al-Daghistani and 60 years later with his deputy Shaykh Hisham Kabhani (bottom L). Qur'an (anti-clockwise from top): 2:144, 4:113, 33:56, 68:4. Poetry: 1st line: 'Abd al-Rahmān b. al-Dayba'; 2nd line: 'Abd al-Rahīm al-Bar'i; bottom: Hassān b. Thābit's quatrain at his first sight of the Prophet *When I beheld his lights*, see page 48; couplet at the end of the book from Ahmad al-Dardir, *Manzūmat Asmā' Allāh al-Husnā*. Lithographs: pages 31-32 of the 1281/1864 edition of Ahmad al-Sāwī's *Sharh al-Salawat al-Dardiriya* where he cites the earliest known wording of the "hadith of Jābir" on the creation of the Prophet's Light, from al-Taftāzānī's (722-792/1322-1390) commentary on the *Burda*; first page of the 1283/1866 edition of al-Diyābhakrī's (d. 966/1559) 1,000-page *Tarīkh al-Khannās fī Akhbār Aḥfāsī Naḥīs* which opens with a mention of the Light of the Prophet as the first creation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ﴾

وَرَبِّكَ الْقَبِيلَةَ اعْظُرَاهُ فِيهَا نَبِيٌّ نُورُهُ يَجْلُو الْغَيَابَ وَحُصْرٌ يَأْتِي قَابَ قَوْسَيْنِ رُفْعَةً وَابًا لَوْضٍ فِي بَحْرِ السَّائِلِ الْكُلِّ



﴿ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴾

﴿ خَلَقَ عَظِيمًا ﴾

لَمْ تَطْرُقْ إِلَى أَنْوَارِهِ سَطَعَتْ وَصَمْتُ مِنْ خَيْتِي كَفَى عَلَى بَصَرِي

خَوْفًا عَلَى بَصَرِي مِنْ حُسْنِ صُورَتِهِ فَلَسْتُ أَنْظُرُهُ إِلَّا عَصَلَ قَلْبِي

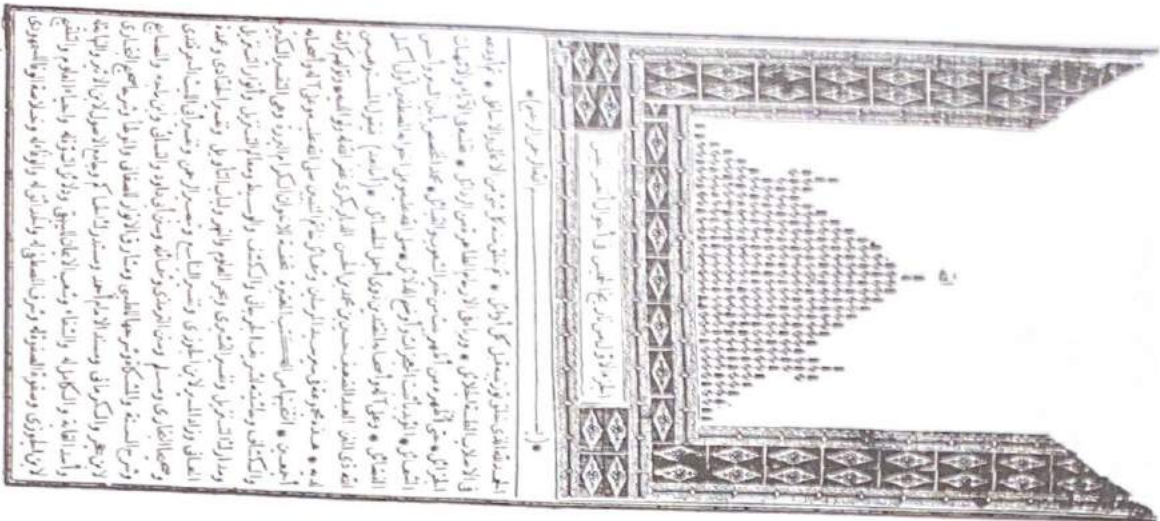
الْأَوَّلُ مِنْ نُورِهِ فِي نُورِهِ قَرَرْتُ وَالْوَجْهَ مِنْهُ طُلُعَ الشَّمْسُ وَالْقَمَرُ

رُوحٌ مِنَ النُّورِ فِي جَنَسٍ مِنَ الْقَمَرِ كَجَلَّةٍ تُسَجِّتُ بِالْأَنْجَمِ الزُّهَرُ

﴿ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾

خيرة الاصل (الاصناف للنبات) الخاطي الى الامم الاصل وهو يحيى
 الله عليه وسلم اصل العوالم الاطلاق وسانش فيها بالافتقار
 (التورانية) بعض النور نسبة الى النور حتى ان له نور الرب
 سبحانه وتعالى فانهم قد وردت فيهم تعالى بالنور في الكمال والمنة
 وحقيقة النور هو الظاهر بنفسه المظهر للغير ونسبة النور
 لان يهيئ الله عليه وسلم انشا من حضرة الله بعباده واسطة مادة
 ويحتج على ان اذ بالبور خلاق النظمه وجمعه انوار قد ورد
 ان ذات النبي صلى الله عليه وسلم كانت نور حتى ان المظهر له ظل
 في الشمس وعبر عنه رضى الله عنها انها قالت بينا انا اخيفون
 ثوبا في البيت فوفعت الابن حتى وانظنا المصباح اذ دخل على
 رسول الله صلى الله عليه وسلم فالتفت الى امرئ من نور وجهه فقلت
 يا رسول الله ما ابي في وجهك وما انور ظلمتك فقال يا ابا عبد
 الوكيل اني لو ايل لم يربى نور النجوم فقال ومن ذلك الذي يراه
 بوجه النجوم فقال اني لو ايل فظلمه وما انور فقال الذي رايته عنده
 فاني علم على فغيبه شبه التي انقسم بسبل البالي فوفد في شرف والو ان اربا
 الله وعلما هو معنى الحديث ان اربا هو خا من عليا ان يخبيا

الحق ان اربع في مقام الرجا اربع عشر الف سنة ثم جعلها اربع ايام اول
خلق العقل من نورا والحكم والعلم من جزاء الوصية والنور من حق
جزء واقام الحجة اربع في مقام الشك اربع عشر الف سنة ثم فطر
اليه فخرج النور من قاطع طين منه ما ناله النور وثلث العقل
واربعة الاف فصل فخلق الله تعالى من كل قطرة روح نجية وورثوه
ثم فسدت ارواح الانبياء فخلق الله من انفسهم نور اوراق
الاولياء والستعداد والهداية والمطهرين من المؤمنين الى
بيوت البقية فالنور والكرشم من نورى واكره يتوبن والروحانيون
من الملائكة ومن نورى وملائكة المبررات المسمحة من نورى
ولجنة وما فيها من النعم من نورى والستحس والروح والكرشم
من نورى والعقل والعلم والوحي من نورى وارواح الانبياء
والرسل من نورى والستعداد والستعداد والستعداد من نارنج
نورى فخلق الله اثني عشر نجبا فانما نورى وهو المبررات الاربع
في كل طيب الف سنة وهي مقامات العمودية وجميعها الكرامة
والستعداد والروبر والرحمة والارادة والمعلم والورثان والكرشم
والهدى والستعداد واليقين فخلق الله ذلك النور في كل طيب
الف سنة فلما خرج النور من الحجة ركب الله في الارض فخلق الله
بين المشرق والمغرب كالسراج في الليل العظيم فخلق الله آدم من
الارض وركب فيه النور ورجع منه الى حيث ولد
وكان يستقل على ظهر الملائكة الى وصلى الى عبد الله بن عبد
ومنها الى وجهه احيى امته ثم اخرجنى الى الدنيا فجعلني سيدا
وساخا لبيتى ورجع العالمين وقاد النور الحكيم من حكما
كان يده خلق نورا يا جابر اذكر شيخنا الشيخ شهاب المجل
في اول مرجه على الشهاب بن سعد الدين النصفاني في حق شيخ
بردة المديح عند قوله وكل انما امرنا الاكل اكلها فانما انفسنا في حقهم



Know that Allah was unknown in His pre-eternity since there was no one created that might know Him. He loved to be known, so *He seized a Handful of His Light*, that is, He seized it Himself. *Of* here stands for *with* and the Light stands for the Essence. So *of His Light* is a clarification of *He seized a Handful*, to mean that He Himself caused it to appear without the intermediary of any material.

That Handful which He seized is what is known as the Muhammadan Light, the Soul of Souls, the Muhammadan Secret, the Greater Throne of Allah, the First Adam, the Greater Forefather, the Perfect Man, the Secret of Secrets, the Pupil of the Eye of Existence, the Tree of Origins, and other names that are familiar to the gnostics.

—al-Sāwī, *Sharḥ al-Salawāt al-Dardīriyya*

قال الإمام العساوي رحمه الله في شرح الصلوات الدرديرية: اعلم أن الله كان في أثره لم يعرف لعدم وجود من يعرفه فأحب أن يعرف قبضة من ثوره أي بذاته ف (من) بمعنى البناء والنور بمعنى الذات والإضافة للبائن، والمراد: أبرزه بقدرته من غير واسطة مادة. وهذا القبول هو المسمى بالنور المحمدي ويروح الأرواح ويأسر المحمدي ويعرض الله الأكبر ويأتم الأول ويألب الأكبر ويألي الإنسان الكامل ويسر الأسرار ويأمن عَيْن النور ويحجّر الأصل وغير ذلك من الأسماء المشهورة بين العارفين.

Preface

All praise belongs to Allah Almighty Who created the universe from absolute nothingness; Who brought the creations into existence and illumined them with His Light, adorning them with His Names and Attributes; and Who caused them to be reflected in the mirror of His Reality. Praise belongs to Him, and through this Praise, I ask that He open to us the doors of His Heavenly Goodness, thanking Him with gratitude scented with the perfume of the roses of His Divine Names.

I bear testimony that Allah is the Only One to be worshipped, and I bear witness that His Messenger, our supporter Muhammad is His sincere and loyal Servant whom He chose to be His Divine Beloved.

Our beloved Prophet Muhammad is the Sun from the unseen Light of the Divine Presence, who came forth and outshone the light of all suns. There is none brighter than the one who shines upon all creation. His existence preceded all others, and his name preceded the Pen, because he was before all that is, the Master of this creation. As he perceived he informed, and as he discovered he described. With him, the Light of Prophecy shone forth, and the lights of prophets and messengers thereby appeared.

Allah sent him as the representative created from His Light as a sincere servant to His Creation, raising him up to His Divine Presence and putting his name besides His Name, where He said, in His Divine Uncreated Word: *wa kafa bilāhi shahīdām Muḥammadīm Rasūlullāh* – *sufficient is Allah as Witness that Muhammad is the Messenger of Allah.* (48:28-29) He was a prophet when Adam was between water and clay.

May Allah reward our son, Shaykh Gibriḥ Haddād, for his dedication, forbearance and perseverance in seeking out the source-works of Classical Islam to present in this precious volume, the diamonds and gems of Prophetic Narrations and Luminous Quranic Commentaries revealing the unimaginable, utterly unfathomable and

inestimable grandeur of our beloved Prophet, about whom in reality we understand only the mearest fraction.

In performing this service of love for Allah and His Prophet, Shaykh Gibril has bulwarked and upheld, in the face of ongoing viral attacks, the reality that *Sayyidunā* Muḥammad is the First Creation, a reflection of the Divine Names and Attributes. He has brought manifestation of the Divine hidden and purposely-veiled out and shone a spotlight on heretofore hidden and purposely-veiled knowledge about the Essence of our Prophet (*sallā Allahu ‘alayhi wa-‘alā Aḥli wa-Salātihi wa-Salam*) and his limitless perfections. He has extracted from the parchments of the classical scholars witness-accounts that clarify and authenticate the true pure *aqida* of *Ahl al-Sunna wa’l-Jama‘a*, whose foundations were laid by none other than the Prophet himself under the guidance of the Lord of creation, whose walls were built by the Pious Predecessors, *as-Salaf al-ṣāliḥīn*, and whose roof was erected by *al-Khalaf al-ṣāliḥīn*, the Truthful Successors, up to the present age. May Allah reward Dr. Haddad in this world, and far more, in the next, for his exertion to elucidate realities of the greatness of our Prophet, about whom we say: “Our life is our Prophet, our breath is our Prophet, our death is our Prophet, we are for him and he is for us, and without him, we would never have come to know our Lord, the Creator.”

The Perfumed Prayers of Allah and His Angels, Peace and countless Blessings be on the Master of the Firsts and the Lasts, Sayyidunā Muḥammad and on his family and companions, from now until the Hour of Rising.

Shaykh Muḥammad Hisham Kabbani
Fenton, Michigan
Rajab 20, 1433/ June 8, 2012

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The Muhammadan Light in the Qur'ān, Sunna, and Companion-Reports

النور المحمدي في القرآن والحديث وآثار خيرة الصحابة

"None of us can imagine the glory of the glorious Prophet in the sight of Allah.... Even the vault of heaven is like zero before his Dome."—Mawlana al-Shaykh Muhammad Nazim al-Haqani.

“Glory, praise and thanks be to Allah the Lord of the worlds; the master of all Prophets and Messengers, all human beings, and all angels, the one upon whom Allah Most High Himself has sent blessings since pre-eternity and without end. The tongue is incapable of speech; the pen is incapable of writing; the mind is incapable of reflection; the heart bleeds and weeps in longing to see the Beloved. Allah Himself is the One Who has honored him, brought him respect, exalted him, made him powerful and made him reach the Station of *Two Bows' Lengths or Nearer Yet* (53:9). He created his light—upon him blessings and peace—before the creation of the universes and before the creation of the constellations and galaxies and before the creation of anything whatsoever. The Light of Muhammad was the first of all creations in the presence of Allah Almighty. It was created as a droplet, a tear, so to speak, out of the Light of Allah Most High as He said: *The similitude of His light is like a niche in which is a lamp, the lamp is in a crystal, the crystal resembles a star of diamond* (24:35), and in another verse He named him a *Luminous Lamp* (33:46) and in another a *Light from Allah* (5:15). This creation was explicitly related in the report of ‘Abd al-Razzāq that when the Prophet was asked about the first creation before any other creation he replied: ‘O Jābir, truly Allah created before all things the Light of your Prophet from His own Light.’”

Thus did the internationally celebrated Sufi master, our teacher Shaykh Muhammad Hisham Kabrani begin his speech on the birth of the Prophet Muhammad before a large gathering in Madura, Indonesia, on December 26, 2011.¹ His statement about the Light of the Prophet takes up the three overarching themes of the great *mawlid* panegyrics: its firstness before all creation, its being made of light, and its being created "from" or "out of" Allah's own light (*min nūrah*). These themes are spelled out in the above statement attributed to the Prophet known as the *hadith of Jabir*:²

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: يَا رَسُولَ اللَّهِ يَا أَبَا آدَمَ أَخْبِرْنِي عَنْ
أَوَّلِ شَيْءٍ خَلَقَهُ اللَّهُ قَبْلَ الْأَشْيَاءِ؟ قَالَ: يَا جَابِرُ إِنَّ اللَّهَ تَعَالَى خَلَقَ قَبْلَ
الْأَشْيَاءِ نُورَ نَبِيِّكَ مِنْ نُورِهِ الْخَبِيرِ كَمَا ذَكَرَهُ الْقِسْطُ الْأَبْيَضُ وَغَرَاهُ لُجُودُ

الرِّزَاقِ. قَالَ السُّبُوطِيُّ فِي الْحَاوِي: لَا يُعْرِفُ لَهُ سِنْدٌ، وَقَالَتْ جَاهِدَةُ: مَعْنَاهُ صَحِيحٌ.

Each of these themes is independently confirmed in the Qur'an, the *Sunna*, poetic testimonials of the Companions and other early reports. This book presents the textual evidence for these three aspects.

By the blessing of Allah this book, begun on 13 Dhū-l-Hijja 1432, was finished on 1 Rajab 1433 (10 November 2011-21 May 2012).

¹ media.islamicsupremecouncil.org/Good_Tidings_for_Lovers_of_the_Prophet_s.-4025.html

² The report "O Jabir..." is part of a longer text cited by Shihāb al-Dīn al-Qasālānī (d. 923/517) in *al-Mawāhib al-fahmīyya* (1:36-37) where the sources it to "Abd al-Razzāq narrated with his chain." The report is not found in any earlier source and al-Suyūfī in *al-Hawā' il-Fawā'id* (1:323-325, *tasīr* of *Sūrat al-Muddaththir*) said there is no extant chain of transmission for it. Another version of it is found in *Tadqīb al-Adhān wa-Miflāh al-Nifā' al-hisn* attributed to Shaykh Muḥyī al-Dīn Ibn Arabī (561-638/1165-1240); however, the Syrian Ibn Arabī specialist Muḥammad Mahmūd Ghurāb considers the attribution of the *Tadqīb* to Ibn Arabī spurious and said its oldest manuscript is dated 946, three centuries after his time. Nevertheless the first phrase of the report—"The first thing Allah created is my light"—is mentioned in Rūzbahān's (d. 606/1210) *Tuḥf* (see further down) and—with its long continuation—in al-Taḥāzī's (722-792/1322-1390) *Shawh al-Burda* according to Sulaymān al-Jarāl in the beginning of his commentary on al-Tirmidhī's *Shamā'il* entitled *al-Mawāhib al-Muhammadiyya bi-Shawh al-Shamā'il al-Tirmidhiyya* and his student al-Sawī in his *Shawh al-Salawāt al-Bardīyya* (p. 31-32). *Qubla al-ashyā'* "before all things" is sometimes dot-corrupted and letter-corrupted to *qubla al-ahyā'* "before Prophets" (الإحياء → الإحياء).

Dedication and Supplication

The debt of gratitude we owe to our teachers – our spiritual parents – in this book and in our life is indescribable. They are our father and mother who fostered us, our guardians and mainstays who raised us, our lighthouses and compasses who guided us. They have embodied for us the wisdom and devotion of the ancient Knowers of God, the Prophets, whose hearts trembled and whose faces fell prostrate, weeping at the mention of their Lord. They have illuminated and illustrated for all people the form and spirit of the Paragon of all Prophets and Saints in this world and the next, and in all the uncountable worlds created and yet to be created from before the beginning of existence until the Day of Resurrection: our Master and Liege Lord, the Life of our spirits and the Light of our eyes, the Best of Creation without end, *Sayyidunā* Muhammad who was already Prophet before existence began.

Descend on him, O our Lord, a blessing of grandeur, exaltation and praise such as will reveal to all beings the inexpressible lights of his beauty and majesty which You Yourself have bestowed on him alone in creation by naming him Glorified – and repair, O our Lord, our broken, bankrupt hearts with a kind Gaze from that Light after which loss is replaced with plenty and thirst is quenched, never to return again; and upon the Guardians of his Religion and the Stars that point the way to him: his Family and his Companions one and all, and the rest of his Inheritors to the Day of Judgement, most particularly our Guide and Helper Mawlana al-Shaykh Muhammad Nazim al-Haqani, and Shaykh Muhammad Hisham al-Kabrani who is his Deputy and the Deputy of *Sulṭān al-Awliyā'* Mawlana al-Shaykh Abd Allah al-Fa'iz al-Daghistani.

Grant us such closeness to them and to Your Prophet as you have done when You joined body and soul, life and breath, the drop and the ocean, and Light with Light.

Mawlana Shaykh Nazim's Life and Teachings

Mawlānā al-Shaykh Muḥammad Nazīm 'Adilī b. al-Sayyid Ahmad b. Ḥasan Yaśīnī Bāsh al-Ḥaqqānī al-Qubrusī al-Sāliḥ al-Ḥanaḥī – may Allāh sanctify his soul and bless his ancestors and descendants – was born on 23 Shābān 1340/April 21, 1922 in the city of Larnaca, Cyprus (Qubrus) to a family of Arab origin with Tatar roots. His father descends from Shaykh 'Abd al-Qādir al-Jilānī and his mother from Mawlānā Jalāl al-Dīn al-Rūmī. This makes him a descendant of the Holy Prophet Muḥammad, upon him blessings and peace, on his father's side and a descendant of Abū Bakr al-Siddīq, Allāh be well-pleased with him, on his mother's side.

After finishing school in Cyprus, Mawlana went to college in Istanbul and graduated in chemical engineering. There, he studied Arabic and *fiqh* under al-Ḥājj Jamāl al-Dīn al-Āṣūnī (d. 1375/1955) the head preacher in Jamī' Bāyazīd in Istanbul, and received *ijāza* from him. He took *tasawwuf* and the Naqshbandī *Tarīqa* from Shaykh Sulaymān Arḍarūmī (d. 1368/1948) who eventually sent him to Shām (Syria).

Mawlana continued his *Sharī'a* studies in Haleb (Aleppo), then Ḥamā, then Ḥims, also known as Homs, before moving to Damascus. He studied at the shrine and mosque school of the great Companion Khālīd b. al-Walīd in Ḥims under its great Ulema and obtained *ijāza* in Ḥanaḥī *fiqh* from Shaykh Muḥammad 'Alī 'Uyūn al-Sūd and Shaykh 'Abd al-Jalīl Murād, and *ijāza* in hadith from the *Muḥadith* Shaykh 'Abd al-'Azīz b. Muḥammad 'Alī 'Uyūn al-Sūd al-Ḥanaḥī.

The latter is one of the ten great hadith teachers of the late Rifā'ī *Ḥafīz* of Aleppo, Shaykh al-Islām 'Abd Allāh Sirāj al-Dīn who sat on his knees for two hours at the feet of Mawlana Shaykh 'Abd Allāh when the latter visited Aleppo in 1959 and who gave *bay'a* in the Naqshbandī *Tarīqa* to Mawlana Shaykh Nazim during the latter's last visit to him in Aleppo in 2001 as narrated to this writer by *Usālḥ* Muḥammad 'Alī b. Mawlānā al-Shaykh Ḥusayn 'Alī al-Shaykhānī from Shaykh Muḥammad Fārūq 'Iqī al-Ḥalabī who was present at the latter event.

PREAMBLE

Mawlana also studied under Shaykh Sa'īd al-Sibā'ī who sent him to Damascus after receiving a sign related to the coming of Mawlana Shaykh 'Abd Allāh Fā'iz al-Dāghistānī (1294-1393/1877-1973) to Syria. After his initial arrival in Syria from Daghestan in the late thirties, Mawlana Shaykh 'Abd Allāh lived mostly in Damascus but often visited Aleppo and Hims. In the latter city he got to know Shaykh Muḥammad Sa'īd al-Sibā'ī who was director of the Khālīd b. Walīd School. Shaykh Sa'īd wrote him, "We have a remarkable student from Turkey studying with us." Mawlana Shaykh 'Abd Allāh replied to him, "That student belongs to us; send him over!" That student was our teacher Mawlana Shaykh Nazim who, although he intended to move to Madīna for settling (*mujāwara*), came to the *zāwīya* of Shaykh Ḥasan al-Jibāwī in Damascus with Shaykh Sa'īd and gave his *bay'a* to our Grandshaykh there between 1940 and 1944:

We came with him [al-Sibā'ī], knocked on Hazrat Shaykh's door. It opened. I saw that Shaykh Effendi Hazratleri was in his *mīntan* (shirt) with his *takke* (skullcap), according to Sunna. It immediately came to my heart that he was sent from Istanbul. I still remember that day. How many years has it been? 60 years? It has been 70 years. 70 years! *Allāhu akbar al-Akbar*. Shaykh Sibā'ī said: "Yā Sayyīdī, this young man has been in Homs all this time, he desires to go to Madīna al-Munawwara as a *mujāwir*." Shaykh Effendi Hazratleri took one look at me and said: "I will present him tonight in *munājā'a* (Divine conversation) to the Presence [of the Prophet]. He will do according to what his answer will be. He may come back tomorrow morning." We left him and returned the next morning. I had been unable to sleep all night. We went there early in the morning. He said: "I showed you to the Prophet. He said: 'This is my son. There is nothing he will do here now if he comes to Madīna al-Munawwara. Shaykh 'Abd Allāh, give him permission to collect my *Umma* and send him to Cyprus.'" It was in 1944. Finished. He said nothing. No words. He said I would know the time to come there. He advised me like this. So I came to Cyprus from there through Beirut. Such astonishing states. And Allāh Almighty made me reach this day. Thanks to him.³

³ Mawlana Shaykh Nazim, *Turkish sulḥa* of 14 May 2012.

The next year Mawlāna al-Shaykh ‘Abd Allāh moved into the house bought for him by his first Syrian Murīd and caliph, Mawlānā al-Shaykh Husayn b. Aḥ b. Muḥammad ‘Ifrīm al-Kūrkānī al-Rabbānī al-Kurdī al-Shaykhānī al-Husaynī (1356-1429/1917-2008) – Allah bless and sanctify his soul and have mercy on his foreparents – in Qasvoun, the mount overlooking Damascus to which Allah Most High alluded: *By the Fig and the Olive! By Mount Sīnā!* (95:1-2). Ṣafāda and al-Ḥasan al-Basrī said: “The Fig is the Mount on which Qurāda and al-Ḥasan al-Basrī said:” and the Olive is the Mount on Damascus sits [i.e. Jabal Qāsūn] and the Olive is the Mount on which Jerusalem sits.” Narrated by ‘Abd al-Razzāq, al-Tbarī, al-Wājidī, al-Bayḍawī, Ibn al-Jawzī, al-Qurṭubī, Ibn Kathīr, al-Suyūtī, al-Shawkānī, etc., all in their *Tafsīrs*.

Mawlana Shaykh Nazim also bought a house near Grandshaykh's house and, together with Mawlana Shaykh Husayn, helped build Masjid al-Mahdi. Grandshaykh's Mosque, which in 2002 was enlarged into a *jāmi'* in the back of which is Grandshaykh's illuminated grave and shrine and where, to this day, delicious cereal and chicken soup is prepared in huge vats and continues to be distributed to the poor twice a week.

Mawlana Shaykh Nazim lived in Damascus from the mid-forties to the early eighties, travelling at times to study or on behalf of Grand-shaykh, such as his seclusions in Baghdad and Medina, until the latter left this life in 1973. After that Mawlana remained in Damascus for several years then moved to Cyprus. He related: "My Shaykh said like this: 'Nazim Effendi, I made 7,000 *subhas* for you.' May Allah sanctify his secret."¹⁴

Both Mawlana, who is originally 'Cypriot, and Grandshaykh, who is originally Dāghistān, became Damascene "*Shāmīyūn*" and lived in the district of the righteous (*al-sālīhīn*) called Sālīhiyya. No doubt, the reason for the importance of Damascus for Mawlana and Grand-Shaykh is because Shām is blessed and protected through the Prophets and Saints, as was well-known to countless scholars and *amīrā'* who emigrated there from their respective countries. Imām

⁴ *Ibid.*

Almad and his student Abū Dawūd narrated with *ṣaḥīḥ* chains that our Holy Prophet said, upon him blessings and peace: "You must go to Shām. It is Divinely chosen by Allah in all His earth. In it He protects His chosen servants; and Allah Almighty has given me a Guarantee concerning Shām and its people!"

Imām al-Nawawī said in his book *Irshād Tullāb al-Haḡā'iq ila Ma'rifaṭ Sunan Khayr al-Khala'iq*: "This hadith is among the huge merits of Shām and is an observable fact."

The general director of Dār al-Fatwā and al-Azhar University in Beirut, Lebanon, Shaykh Ṣalāḥ al-Dīn Fakhrī wrote:

On the morning of al-Aḥad 20 Rabī' al-Akhir 1386 corresponding to Sunday 7 August, 1966, we were granted the privilege of visiting Shaykh 'Abd Allāh al-Dāghīstānī – Allah have mercy on him – in Mount Qāsyūn in Damascus on the initiative and in the company of Mawlānā al-Shaykh Mukhtār al-'Alayī – Allah have mercy on him – the Muftī of the Republic of Lebanon at the time; Shaykh Ḥusayn Khālīd the imām of Nawqara Mosque; Ḥājī Khālīd Bashīr – may Allah have mercy on both of them; Shaykh Ḥusayn Sa'bīya [the director of Dār al-Ḥadīth al-Asḥrafiyya in Damascus]; Shaykh Maḥmūd Sa'dī; Shaykh Zakariyyā Sha'rī; and Ḥājī Maḥmūd Sha'rī. The Shaykh received us most kindly, with a warm welcome full of happiness and mirth. This was in the presence of Shaykh Nāzim al-Qubruṣī – Allah save and keep him!

We sat from nine o'clock in the morning until the *zuhr* call to prayer while the Shaykh – Allah have mercy on him – explained and spoke about Shām, its excellence, its extraordinary merits and the fact that it is the site of the Resurrection and that Allah will gather all human beings in it for the final Reckoning. He mentioned things that moved our hearts and minds, imbued with the glorious spirit of the Ṣālihiyya district, and he spoke about the indissoluble link – in practice as well as discourse – between *tasawwuf* and *Shari'ah*. May Allah lead and keep us upon guidance in the company of the righteous Saints, *Āmin*, yā *Rabb al-‘ālamīn*!

There are many more prestigious names of the Ulema and *Awliyā'* of Shām that loved and associated with our *Shaykh* during that golden period such as Shaykh Muḥammad Bahlāl al-Bayṭār (1311-1396/1894-1976), Shaykh Sulaymān Ḥalwī al-Albānī (d. 1378/1959) the father of our teacher Shaykh Wāḥidī, Shaykh Tawfīq al-Hibī, Shaykh Muḥammad al-Aṣḥī al-Aẓẓarī (1308-1382/1891-1962) the Mufti of Lebanon and principal Shaykh of our teacher Shaykh Husayn al-Sayrānī (1329-1426/1911-2005), al-'Arif Shaykh Shāhid al-Halabī, al-'Arif Shaykh Rajab al-'Iṣṭī, Shaykh al-Qurā' Shaykh Najīb al-Khayyāṣ al-Farāḡ al-Halabī, al-Sayyid Muḥammad al-Nabḥān al-Halabī (1318-1394/1900-1974), Shaykh Aḥmad 'Izz al-Dīn al-Bayḥānī (1329-1395/1913-1975), al-'Arif Shaykh Aḥmad al-Hānūn (1315-1382/1897-1962), Shaykh Muḥammad Zayn al-'Abidin al-Jadhā, and others – Allah have mercy on all of them!

From that blessed 30-year *subha* between Mawlana and GrandShaykh came those unparalleled *Mercy Oceans* that are still lavishing on every seeker their *Endless Horizons*, their *Pink Pearls*, their *Rising Suns*. No doubt, those early transcriptions are milestones of the greatest single-handed call to Islam the US and Europe had seen in the twentieth century, by the grace of Allah.

May Allah bless Mawlana Shaykh Nazim ever more and grant him the highest stations He ever granted to His Friends, near our glorious liege-lord Muḥammad who said, upon him blessings and peace:

If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise, the angels will lower their wings from pleasure with one who seeks knowledge, and the dwellers of the heavens and the earth and the fish in the depth of the sea will ask forgiveness for the person of learning! The superiority of the person of learning over the ordinary believer is like that of the moon on the night when it is full over the rest of the stars! The Ulema are the inheritors of the Prophets, and the Prophets have neither dinar nor dirham, they leave only knowledge; and he who takes it takes an abundant portion!

The first place I ever travelled in search of this Prophetic Knowledge was London in the month of Ramadan 1411 following my witnessing

shahāda: la ilhā illā Allāh, Muḥammadun Rasūlullāh. There, I took Mawlana's noble hand for the first time and made *bay'a* to him after having been introduced to *Tariqa* in December 1990 by his son-in-law and American deputy, Shaykh Ḥishām Kabḥānī, whom I accompanied until, by his blessing, I moved to Damascus together with my family and lived in Mawlana Shaykh Nazim's house and library there for nine years (1997-2006). I visited Mawlana several times in his home in Cyprus and saw him many times in Damascus as well. Among the gifts of *subha* Mawlana gave were the last two weeks of Rajab in the year 1422 – October 2001 – in his house and *zāwiya* in the Turkish Cypriot town of Lefke. A memento of this experience was written in Arabic and English and published under the title *Qubrus al-Tarab fi Subḥati Rajab* or *The Joy of Cyprus in the Association of Rajab*.

At that time and also later, during his last two trips to the US, in England, Cyprus, and Damascus, I took from Mawlana the same great directive for every seeker of truth: OUR GOAL IS THE DEFENSE AND ILLUSTRATION OF THE PROPHET MUHAMMAD AND HIS LOFTY ATTRIBUTES, upon him and his House and Companions blessings and peace; to which Allah support us!

I understood from this that the true *Murīd* in the Naqshbandī-Ḥaqqānī *Tariqa* is the friend and helper of every defender of *Sayyidinā* Muḥammad and it is his duty to associate with such defenders because they are on Mawlana's path whether they are Naqshbandī or not.

When the late octogenarian Friend of Allah in Johore, Malaysia, al-Ḥabīb 'Alī b. Ja'far b. 'Abd Allāh al-'Aydārūs received us in his home in May 2003, wearing clothes that had not changed since the 1940s, he looked like Mawlana in all respects and even seemed to mimic him when he said to pardon his broken Arabic. To our begging his *du'ā* for our injured lands and people he replied, "The *Umma* is protected and in good hands and you have in Shaykh Nazim Sufficiency!"

Thus has it been for the humble *murīd* of Mawlana in every encounter with the *Awliyā'* of this *Umma*. They invariably show the highest respect and most fearsome humbleness to Mawlana and his *silṣila*

even when they are ostensibly on a different path such as Ḥabīb 'Alī al-Aydhārīs (d. 1431/2010) in Malayšia; the late Sayyid Muḥammad al-Mawṭ al-Maḥbūb (1567-1425/1948-2004) in Maḥkka; the late *Shaykh* 'Abd al-Mawṭ al-Maḥbūb (1567-1425/1948-2004) in Maḥkka; the late Sayyid Ibrāhīm al-Baṣīr (1360-1427/1941-2006) in Maḥkka; the late Grandmufti of Syria *Shaykh* Aḥmad Kuṭṭāb (1330-1425/1912-2004) in Maḥkka; the late Sayyid Muḥammad Amin (1330-1425/1912-2004) in Maḥkka; the late *Shaykh* Baḥr al-Bānī (1329-1429/1911-2008); *Shaykh* Raḡīb Dīb; and *Shaykh* Ramaḍān Dīb; the Kaṭṭān *Shaykh* of Damascus who never failed to invite and visit him whenever he resided there; the late *Shaykh* 'Abd Allāh Sirāj al-Dīn (1343-1422/1924-2002) and his nephew Dr. Nūr al-Dīn 'Ir; the late (1343-1422/1924-2002) and his nephew Dr. Nūr al-Dīn 'Ir; the late *Shaykh* 'Abd al-Raḥmān al-Shāghūr (1331-1425/1913-2004); and the remainder of our teachers and brethren in Damascus and the world. All invariably invoked *ṭawakkul* on Mawṭana al-*Shaykh* Nazim, expressing belief in the loftiness of his *wilāyat* and asking for his *du'ā* or that of his followers; and *Allāh* suffices as Witness that *Muḥammad* is the Messenger of *Allāh* (48:28-29).

Al-Rawwās said in *Faḥḥakāt al-Haqīqa*: "For the people of hearts it is one and the same who comes near and who goes far." It is an agreed-upon rule among the Men of Allah that multiplicity of paths is the theme of the unconnected while those that are *manṣūf* are all on one path and in one circle and they know each other and love one another. They will be on pulpits of light on the Day of Resurrection. Therefore, we *Murīds* of those respective paths must also know and love one another for the sake of Allah and His Prophet and His friends so that we may enter that blessed light and belong in the highest circle of *subḥa* and *jamāʿa* away from *furqa* and arrogance.

As Allah Most High said: *O Believers! Beware of Allah and keep [company and loyalty] with the Truthful ones!* and our Holy Prophet said: "I charge you with following my Companions then those that follow them then those that follow; after that, lying will spread... But you must keep to the *Jamā'a* and beware of separation!"

This *Jamā'a* is described in the *mutawātir* hadith: "He for whom Allah desires great good, He grants him true understanding in the Religion. I only distribute and it is Allah Who gives! That group shall remain in charge of the Order of Allah, unharmed by those who

oppose them, until the coming of the Order of Allah." O Allah, make us thankful forever for what You gave and Your *Rasul* and *Habib* distributed!

I heard Mawlānā Shaykh Nāziq say many times on behalf of his teacher, *Sūlṭān al-ʿAwlād* 'Mawlānā al-Shaykh 'Abd Allāh b. Muḥammad 'Alī b. Ḥusayn al-Fā'iz al-Dāghīstānī *ṭhummā* al-Shāmī al-Sāliḥ' (ca.1294-1393/1877-1975).⁵

- from Shāykh Sharrāf al-Dīn Zayn al-'Abidin al-Daghistānī al-Rashādī (d. 1354/1936),

- from his maternal uncle Shaykh Abū Muḥammad al-Madanī al-Daḥistānī al-Rashādī.⁶

from Shaykh Abū Muḥammad Abū Aḥmad Ḥajjī 'Abd al-Rahmān al-Dāghistānī al-Thughūrī (d. 1299/1882).⁷

Ennabi al-Ḥaḍramī al-Dīn Effendi al-Ḥāzī al-Ḥumūḡī al-Ḥusaynī
-from Shaykh Jamāl al-Dīn Effendi al-Ḥāzī al-Ḥumūḡī al-Ḥusaynī
(d. 1292/1875).⁸

b. *Ishāq al-Yarāghī al-Kawrālī* (d. 1260/1844),⁹

- from Khāṣṣ Muḥammad Effendī al-Shīrwānī al-Dāghīstānī (d. 1254/1838).¹⁰

⁵ There is a variety of opinions over Mawlaḥ al-Shaykh 'Abd Allāh's date of birth ranging from 1284 (in Muhammad Darīqat's *al-Tarīq al-Nashṭaniyya*) to 1294 according to Shaykh 'Abd Allāh's oldest student Mawlaḥ al-Shaykh Husayn (in Muhammad All. b. al-Shaykh Husayn All. *al-Tarīq al-Nashṭaniyya al-Khāṣṣa al-Dağīstāniyya*) to 1303 in Shaykh 'Adham Kabānī's *al-Furūḡ al-Khāṣṣa* to 1309 in Shaykh Hishām Kabānī's *The Nağshbandī Suḡī* II etc.

⁹ He also received the Qādir / *arīq* from Shaykh Ibrāhīm al-Qādirī (as did Shaykh Jamāl al-Dīn) with whom he began his *ṣulūk* until Shaykh Ibrāhīm directed him to Shaykh al-Thughfūrī cf. All. *Tarīqa Naqshbandiyya* (p. 229).

⁷ Cf. Shu a) to b. Idris al-Bakīl, *Ḥadāyā al-Zamān fī Tabagāt al-Khwājiz al-Nashbandiyya* (p. 375). He also took directly from al-Yāraḡhī cf. Ilyās al-Zadqārī, *Sullam al-Musūl* as quoted in *Ḥadāyā* (p. 378 n.).

⁸ Cf. al-Bakrī; *Ḥadāʾiq* (p. 396). He received the Qadiri *Tarīqa* from Shaykh Ibrahim al-Qadiri and introduced the loud *dhikr* into the Dağhestan branch of the Naqshbandis through their authorization cf. al-Bakrī; *Ḥadāʾiq* (p. 396). All *Tarīqa Naqshbandiyya* (p. 229).

⁵ And not 1254 as erroneously mentioned in several sources. The correction is thanks to Ali *Tarīq Naqshbandīyā* (p. 214). Muḥammad al-Yarūghī also took directly from Shaykh Ismaʿīl al-Shirwānī cf. al-Bakrī, *Hadīqā* (p. 350-351).

¹⁰ From present-day Shirvan in Azerbaijan. He died in Damascus and is buried Mount Qasyūn next to Mawlaṇā Khalīd and Mawlaṇā Ismāʿīl al-ʿAḥarānī who is Mawlaṇā Khalīd's first successor who died seventeen days after the death of Mawlaṇā Khalīd, both of them from the plague – may Allāh have mercy on them and all His *shuhadāʾ*!

- from Shaykh Diyā' al-Dīn Ismā'īl Effendī Dhabīb Allāh al-Qaṭṭāzī al-Shīrwānī al-Kurdāmīrī al-Dāghīstānī (d. ?)
 - from Shaykh Ismā'īl al-Anṣārī (d. 1242/1826 or 27),
 - from Mawlānā Diyā' al-Dīn Khālīd *Dhāt-Jalīlīyah* b. Ahmad b. Husayn al-Shahrāzūrī al-Sulaymānī al-Baghdādī al-Dīnashqī al-Naqshbandī al-'Uṭmānī b. 'Uḥmān b. 'Aṭfān *Dhāt-Nūr* (1190-1242/1776-1827) with his well-known chain up to Shāh Naqshband Muḥammad b. Muḥammad al-Uwaysī al-Bukhārī who said:

Our *Tarīqa* is companionship and goodness is in the group.

Allah be well-pleased with them, have mercy on them, reward them, and benefit us with them, *āmin!*

Certain would-be Sufi critics of the Ḥaqqānī *Tarīqa* expressed criticism of that path for what they termed "lack of knowledge."¹¹ A prudent Sufi would be the last person to utter such criticism. They should be the first of people to know that knowledge by itself is not only useless but may form a mortal trap that leads to Satanic pride. Neither the proud nor the ignorant are excused; yet the loving, sincere, and repentant Sufi who suffers even severe gaps in his knowledge and *adab* is closer to Allah Most High and to knowledge of Allah than the knowledgeable Sufi who harbors a speck of pride in his heart. May Allah protect you and us!

Ibrāhīm al-Khawwās said knowledge is not to know much but to obey the Sunna and practice what one knows even if a little. Imām Mālik said knowledge is not to know many things but is a light Allah casts in the heart. Imām al-Shāfi'ī said knowledge is not to merely know proofs but to know what actually benefits. And when someone said of Ma'rūf al-Karkhī, "He is not very knowledgeable," Imām Ahmad said: "*Mah!* Allah forgive you! Is anything meant by knowledge other than what Ma'rūf attained?"

¹¹ Dr. Tawfīq al-Baṭfī as stated to this writer in Damascus, and others in Amman and elsewhere.

Other critics object to *Rābiṭa* or "connection," a particular characteristic of the Naqshbandī *Tarīqa*.¹² More precisely, they object to the element of *tasawwur* or "picturing" in *Rābiṭa* which requires of the Murīd to picture the image of the Shaykh between his closed eyes and in the heart at the beginning of *dhikr* and during it. But Allah Most High said, *Truly in the Messenger of Allah you have a good example* (33:21) and He said to *enter the houses through their doors* (2:189) and so we come to the Prophet through the Sīdīq, and to the latter through Salmān, and to the latter through Qāsim, and to the latter through the Sayyid, etc. Since "the Ulema are the inheritors of the Prophets" it follows that the *Murshid* is our exemplar of that fact. He must be one of those of whom the Prophet said: "When you see them, you remember Allah."

Others objected to what they termed "novel overemphasis on Mahdī"¹³ in Grands Shaykh's teachings, a charge unwittingly put to rest by the recent publication of a book in which it is claimed that Grands Shaykh's teacher, Shaykh Sharaf al-Dīn, according to his daughter-in-law,

never gave *ijāza* to any shaykh after him, seemingly because of the imminent expectation of the long-awaited Mahdī, whose name appears on a plaque on the *dergah* wall of their *silsila* [in Günekköy near Bursa in Turkey] directly after the name of Shaykh Sharaf al-Dīn himself.¹⁴

Yet others question the prevalence of mercy in Grands Shaykh 'Abd Allah al-Daghīstānī's teachings, such as his famous statement that "whoever recites the Fātiḥa even one time in their lives will be saved in the hereafter." I asked Mawlana about the comment of one of

¹² The father of the above-named in his book *Ḥādithā Wāṭiḍa*. This objection was rebutted by another Kurdish scholar of Qamūshlī, Shaykh 'Abd al-Rahm al-Shaykh Muḥammad Ma'sūm al-Khawwās in his book *al-Rābiṭa: Atharuhā fī Taḥyāt al-Nafīs wa-ḥqāq al-'Ulumāt Fīḥā* (Damascus?), al-'Arabiyyat al-Thā a wal-Nashr, 1995.

¹³ Hamid Algar.

¹⁴ Nuh Keller, *Sea Without Shore: A Manual of the Sufi Path* (Amara Publications, 2011) p. 99. Shaykh Sharaf al-Dīn did of course give *ijāza* to Shaykh 'Abd Allāh Fāṭiz, even if Shaykh Sharaf al-Dīn's relatives continue to deny it to this day. What is strange is that the reporter keeps mum on the patent assertion of such succession and seems to dismiss even the remotest possibility that it might be valid and true, and he is or should be aware of the rule that affirmation takes precedence over denial.

those said to be of the *Abdal* who had attended Grandshaykh's teachings in Damascus and said 30 years later: "Hope overwhelmed [fear] in him."¹⁵ Mawlana Shaykh Nazim simply replied:

One time our Master Yalyā [John the Baptist] met our Master Iṣā [Jesus] – upon our Prophet and upon them blessings and peace! – and said to him: "It seems you feel safe of Divine punishment!" Iṣā replied: "It seems you despair of Divine mercy!"¹⁶

Some even object to the Muṣṭafī's self-effacement in the Shaykh or *fanā' fil-Shaykh*. They might say, "Your Shaykh is just a man; let your *fanā'* be in Rasūl Allāh!"¹⁷ This is true for (i) the possessor of a direct connection (such as the speaker of the above statement) and/or (ii) the disciple of an unaccomplished guide – and (iii) by the same token one might say "let your *fanā'* be in Allāh!"¹⁸; but it is false that the true guiding Shaykh (*muṣṭafid kāmil*) is just like any other. Rather, he is the marvelous door of opportunity and the rarest helping hand leading wayfarers to the Prophet, without which one faces an impossible task.

Shaykh Ahmad Sirhindī (971-1034/1564-1624) said – Allāh sanctify his soul:

Know that wayfaring (*sulūk*) in this Most Distinguished Path is by connection (*raḥīq*) and love for the Shaykh we follow. Such a Shaykh trod this Path steadfastly and was dyed (*mṣabagha*) with all kinds of perfections through the strength of Divine attraction (*iḍḥāba*). His gaze cures the diseases of the heart and his concentration (*tawajjuh*) lifts away spiritual defects. The owner of these perfections is the Imām of the period and the Khalifa of that time.... Thus our connection is love and our relationship (*nisba*) is

¹⁵ Shaykh Abu Sa'īd Qawwār as heard from him by this writer in Sayyid Yūsuf al-Riḥā's *dhawān* in Damascus.

¹⁶ Shaykh Abd Allāh Sirāj al-Dīn al-Halabī as narrated by Shaykh Nur al-Dīn in his biography.

¹⁷ As advised by Saḥl al-Tustarī to a man who declared that he wanted to accompany him: "What if one of us dies? Who will the other accompany then?" The man said: "Allāh." Saḥl said: "So then, let us accompany Him from now." *Risāla Qushayrīyya (Bāb al-subḥā)*.

mirroring and dyeing regardless of being near or far. Then the *muṣṭafid* gets dyed in this Path by the connection of love for the Shaykh, hour by hour, and gets enlightened through the reflection of his lights. In this pattern, knowledge of the process is not a precondition for the giving or receiving of benefit. The watermelon ripens through the heat of the sun hour by hour and warms with the passage of days. It matures, yet what knowledge does it have of this? Does the sun even know that it ripens and warms it?

As mentioned above, objecting to *fanā' fil-Shaykh* is also like objecting to love of the Shaykh. We aim to love our Shaykh and know that he is the worthiest object of love and respect in this world. As the poet said in *Tawq al-Hamāma*:

وَأَخْفِضْكَ النُّصِيعَ الصَّرِيعَ فِي الْحَسَا
لُؤْلُوكُ نَفْسٍ ظَاهِرٍ وَكَتَابٍ
وَمَسَالِي عَزِيزِ الْوَدْعِ بِإِزَادَةٍ
وَلَا فِي سِوَاهُ إِلَيْكَ جَنَابٍ

*Out of pure and sincere faithfulness to you I say:
Love of you is written inside my heart of hearts,
a patent engraving (naqsh), an ancient writ.
Nor do I have any will (irāda) except your love,
Nor can I say anything to you but that I love you.*

On this topic Mawlana said:

We have been ordered to love holy people. These are the Prophets and, after Prophets, their inheritors, the *Awliyā'*. We have been ordered to believe in Prophets and belief gives us Love. Love makes people to follow that beloved one. *Itihā* means to love and follow while *itā'at* means [only] to follow. An obedient person may be obedient either by force or by love but not necessarily by love.

Now, Allāh Almighty is asking for His servants to love Him. And servants can't reach directly to love of their Lord. Therefore, Allāh Almighty sends, on behalf of Himself, Prophets that represent Him among His servants. And everyone that loves *Awliyā'* and *Awliyā'*, through *Awliyā'* are reaching love of Prophets. And

through love of Prophets you are reaching to love of Allah Almighty.

Therefore, without love, a person can't be a beloved one in the Divine presence. And if you are not giving your love, how does Allah Almighty love you?

But people that are like wood – dry, dry wood – are denying love. They are such dry ones – no life! A tree, with love, is opening through spring time. But dry ones, even if seventy springs came on them, never open. Love makes nature open and give its fruits, its beauty to people. Without love, it should never be opening, never flowering, never giving its fruits. So love is the most important pillar for faith. **No love: no faith.** I may speak on it up to next year, but you must understand, from a drop, an ocean!

Shaykh Hisham's Life and Teachings

Shaykh Muhammad Hisham Kabbani (b. 1364/1945) was born in Beirut, Lebanon to al-Hājī Muḥammad Salīm al-Qabbānī al-Ḥusaynī and al-Hājīa Yusrā 'Uḥmān al-'Alaylī al-Ḥasanīya. Like Mawlana Shaykh Nazim, Shaykh Hisham descends from the Prophet, upon him blessings and peace, through both the Ḥasanī and Ḥusaynī sides and from both parents. His family's prestigious lineage is well-known and well-documented in Lebanon and Syria and its genealogical tree is with the descendants of the *mugrī* and *munshid* scholar of Damascus Shaykh Muḥammad 'Arabī al-Qabbānī al-Azharī as he himself informed this writer before he passed away. Allah have mercy on him. The Qabbānīs of the Middle East are also documented in *Muḥjam al-Uṣar al-Dimashqiyya*, a large dictionary of the families of Damascus by the present rector of Abu al-Nur Institute there, Sayyid Muḥammad al-Ṣawwāf.

Shaykh Hisham met Mawlana Shaykh Nazim and his blessed and venerable teacher our Grandshaykh Sulṭān al-Awliyā' Mawlana Shaykh 'Abd Allāh Fā'iz al-Dāghīstānī (Allah sanctify their souls) in Damascus in 1958 when he was 13 and Mawlana Shaykh Nazim was 36. At that time Mawlana Shaykh Nazim had already been with Grandshaykh for 16 years. Shaykh Hisham as a legally-responsible Muslim (*mukallaf*) thus accompanied Grandshaykh for 15 years and

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has accompanied Mawlana Shaykh Nazim for over 55 years; after the passing of Mawlana Shaykh Ḥusayn 'Ifrīnī, Shaykh Hisham is therefore the oldest and highest-reaching historical link to Mawlana Shaykh Nazim and Grandshaykh Sulṭān al-Awliyā with a *wasīyya* from the latter on the face of the earth today. Grandshaykh's *wasīyya* comprised the order that "Whenever people gather and Hisham is present, let him always be Imam." This was witnessed by Mawlana Shaykh Nazim, Shaykh Adnan Kabbani (Shaykh Hisham's younger brother), and others.

Thus the position of Shaykh Hisham and Shaykh Adnan in relation to Grandshaykh is that of Companion, and in relation to Mawlana Shaykh Nazim that of senior Companion—the viziers of the first hour, the *Awwalūn al-Sābiqūn*; while the position of everyone else with regard to Grandshaykh is either that of junior Companion (such as common disciples, visitors, servants and relatives) or Successor, and with regard to Mawlana Shaykh Nazim that of Companion or junior Companion; and so until the Day of Resurrection. It suffices that the Holy Prophet (upon him blessings and peace) said: "The one who does not know the right of our seniors is not one of us!"

Besides the Prophetic lineage already mentioned, Shaykh Hisham hails from one of the major Sunni families of Beirut. His maternal uncle Shaykh Ahmad Mukhtār 'Uḥmān 'Alaylī (1316-1404/1899-1984) headed Dar al-Fatwa in Lebanon for 22 years (1962-1984) and was one of the greatest Shāfi'ī jurists of Shām, while his other maternal uncle Shaykh 'Abd Allāh 'Alaylī was a leading intellectual figure in the Arab world. Shaykh Hisham's father, Hajj Muhammad Salīm, was one of the great landowners and most important cloth merchants in the Middle East and because his house was larger than Shaykh Mukhtār's, the latter often used it to receive prominent visitors to Dar al-Fatwa. This is where Shaykh Hisham was able to sit at the feet of important figures from Lebanon and Syria such as those already mentioned as well as the head of Rābi'at al-'Ulamā' Shaykh Abū al-Khayr al-Maydānī (d. 1380/1960), his successor Sayyid Makī al-Kartānī (1312-1393/1895-1973), Shaykh Ibrāhīm al-Ghalāyīnī al-Naqshbandī (1300-1378/1883-1959) whom Grandshaykh nicknamed "the sincere" (*Ibrāhīm al-mukhlis*), and Shaykh Muḥammad Ṣāliḥ Farfūr (1318-1407/1900-1987).

(Most importantly Mawlana disclosed that Grandsaykh had named Shaykh Hisham "Allah's Help" (*Maidat al-Haqq*) and "The Devoted Proof of Allah" (*Hujjat Allah al-Mukhlis*) among other spiritual titles. In Jumādā 1431 (May 2010) Mawlana himself named Shaykh Hisham *Quth al-Mutaxarrif*, the Arch-Saint in charge of destinies.)

Shaykh Hisham then studied medicine at the university of Louvain (Belgium), after which he moved to Jeddah and worked with his brother the physician Dr. Mahmud Kabhani in administering a hospital there. At that same hospital Shaykh Hisham on occasion worked with famous visitors such as Dr. Sāmer al-Nass, Shaykh Rashīd Qabbānī the Mufti of Lebanon, and Badr al-Dīn Ahmad Hassūn the Mufti of Syria. In Mecca he befriended Sayyid Muḥammad b. 'Alawī al-Mālikī. Dr. Mahmud's initiative in registering the entire Kabbanī clan in the US Green Card lottery led to Shaykh Hisham and his family being offered a chance to move to the US which, on the directive of Mawlana Shaykh Nazim, he decided to take, landing in New York in 1990 and moving to California.

It became apparent – and Allah knows best – that by sending Shaykh Hisham to the United States, Mawlana Shaykh Nazim was asking him to assume the spiritual leadership (*qutbiyya*) of that region – and by extension, naturally, the rest of the world – which he did in a miraculously short time. And just as Mawlānā Khālīd al-Baghdādī had done in the wake of his lightning-speed worldwide success in spreading the Sufi Path on his teacher's behalf, Shaykh Hisham was a *farqān* exposing, on the one hand, the true believers in spirituality and, on the other, those who were and remain interested in following other agendas at all levels of the *Umma*. Muslim leaders and even *farāqā* affiliates took sides, ostensibly disputing his methodology but in reality only his authority: "There is no rarer asceticism than the renouncing of leadership" (Sufyān al-Thawrī). The rest is history.

By Mawlana Shaykh Nazim, Allah has made all difficult things easy. We are grateful to know him because he is our shortcut to the Light in this Religion. This *nūr* is the goal of every sane person. It is described in the magnificent verse *He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good! But none remember except people of understanding* (2:269).

May Allah grant us this wisdom and keep us on the path. He commands and loves for us. May Allah grant Mawlana Shaykh Nazim, Shaykh Hisham, and all Mawlana's followers long life and health and grant us the rank of true discipleship for the sake of the Most Honored Prophet Muḥammad—upon him blessings and peace.

The use of weak hadiths in support of excellent works

Most of the hadiths contained in this book are of the highest levels of authenticity, either sound (*sahīh*) or fair (*ḥasan*). Some, however, fall short of that level but they all concern the greatness of the Prophet Muḥammad, upon him and his Family and Companions blessings and peace; thus their meaning is supported through other evidence from the Qur'ān and the authentic Sunna. Furthermore, the rule adhered to by the consensus of scholars – and spelled out by Imam al-Nawawī (631-676/1234-1277) in his *Adhkār, Bustān, Irshād, Majmū', Rawḍa*, and *Sharḥ Sahīh Muslim* – is that when it comes to excellent works all hadiths are accepted as long as they are not known to be forged.¹⁸ Lastly and most remarkably, the greater scholars and the elite of the Righteous of the past and present have faithfully transmitted and preserved these hadiths for the *Umma*, leaving no choice for the humble layperson but to accept them as well. The erudite jurist Abū 'Abd Allāh Muḥammad b. Qāsim al-Anṣārī al-Raṣṣā (d. 894/1489) said in his book *Tuḥfat al-Akhyār fī Fadl al-Ṣalāt 'alā al-Nabī al-Mukhlār*:

Some of those who have weak faith might look at certain hadiths and critique them and say "they did not appear in the authentic collections." This type of critique stems from bad belief and is casting aspersions on the *Sharī'a* of the Master of Prophets. The correct way is to receive whatever the scholars have received with acceptance because the uprightness of his Community prevents them from lying about our Master the Messenger, since he said: "Whoever wilfully lies about me, let him expect his seat in the Fire," and far be it from the scholars, who fear Allah, that they should wilfully lie about the Messenger of Allah.¹⁹

¹⁸ See "The Use of Weak Hadiths in Islam" in our *Sunna Notes I* (p. 100-104).
¹⁹ In al-Nabhanī, *Ṣaḥāb al-Daraj* (p. 85).

قال الشيخ أبو عبد الله محمد بن قاسم الأنصاري الرضاعي تحفة الأخبار في تفصيل الصلاة
على النبي المختار ﷺ:

وما تقرر بعضُ ضَمَعَاءِ الْإِسْلَامِ فِي بَعْضِ هَذِهِ الْأَحَادِيثِ يُقَدِّحُ فِيهَا وَيَقُولُ
إِنَّمَا لَمْ تَرِدْ فِي الصَّحَاحِ. وَهُوَ مِنْ سُوءِ الْعَقِيدَةِ وَالْقَدَحِ فِي شَرِيعَةِ سَيِّدِ
الرَّسَلِينَ ﷺ. بَلِ الصَّوَابُ: نَأْتِي مَا تَلَفَّاهُ الْمُتَأَمِّلُونَ بِالْقَبُولِ لِأَنَّ عَدَالَةَ أَمْرِهِ
ﷺ تَمُتُّهُمْ مِنَ الْكَذِبِ عَلَى السَّيِّدِ الرَّسُولِ، وَقَدْ قَالَ ﷺ: مَنْ كَذَبَ عَلَيَّ
مِنْ عَدَا فَلْيَكْبِرُوا مَقْعَدَهُ مِنَ النَّارِ. وَحَاقًا أَهْلُ الْعِلْمِ الْخَائِفُونَ مِنْ اللَّهِ أَنْ
يَعْتَمِدُوا الْكَذِبَ عَلَى رَسُولِ اللَّهِ ﷺ.

I

The Prophet as the First Creation

The primacy and precedence (*taqaddum, asbāgiyya, awwalyyya*) of the Prophet Muhammad's creation is a reflection of his foremost excellence as a servant of Allah from the first moment of creation and the limbo of pre-existence to the eschaton or Resurrection.

I am the first of those who surrender (6:163)

The most literal proof to that effect is the Qur'anic expression which the Prophet is commanded to utter:

1. *And I am the first of those who surrender* (6:163). Abū al-Layth al-Samarqandī (d. 373/983) in his *Tafsīr* glossed this verse to mean "the first of Muslims on the Day of Promises."²⁰

﴿قُلْ إِنْ صَلَّيْتُ وَكُنْتُ أُخَيَّرَ وَمَعَانِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾^{٢١}
شَرِيكَ لَهُ وَيَذَرُكَ أَهْلُ الْأَوَّلِ الْمُسْلِمِينَ ﴿٢٢﴾ قَالَ أَبُو الْبَيْتِ
السمرقندي في بحر العلوم قيل: أَوَّلُ الْمُسْلِمِينَ يَوْمَ الْمُنَاقِ.

The latter event is described in a hadith of the Prophet related from Ibn Abbās:

2. Allah took the covenant from Adam's progeny in Na'mān — meaning 'Arafā—and brought out of his loins every single offspring He created from his seed. He scattered them before Himself like ants then He addressed them, saying: *Am I not your*

²⁰ Abū al-Layth al-Samarqandī, *Bayān al-Ulūm* (sub 6:163).

Lord? They said: Yes, verily! We testify: That was lest you should say on the Day of Resurrection: Truly of this we were unaware; or lest you should say: It is only that our fathers ascribed partners to Allah of old and we were their seed after them. Will You destroy us on account of that which those who follow falsehood did? (7:172-173).²¹

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: أَخَذَ اللَّهُ الْبَيْتَاقَ مِنْ ظَهْرِ آدَمَ بِمَعْنَى عُرْقَةٍ فَأَخْرَجَ مِنْ صُلْبِهِ كُلَّ ذُرِّيَّةٍ ذَرَأَاهَا فَفَتَرَهُمْ بَيْنَ يَدَيْهِ كَالَّذِمْ تُمْ كَلْسُهُمْ قِيْلًا ۖ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٣٠﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٣١﴾
رواه أحمد وإلحاكم وغيرهما.

That the Prophet was the first one to say yes is based on the report from Abū Ja'far Muhammad b. 'Alī b. al-Huseyn al-Bāqir (60-118/680-736) when he was asked: "How did Muhammad precede the Prophets when he was the last one to be sent?" He replied:

3. Truly when Allāh Most High brought forth from the Children of Adam, from their reins, their progeny, and made them testify of themselves: Am I not your Lord? (7:172) Muhammad was the first one to say Yes, verily! and that is why he was given precedence over all the Prophets even though he is the last one ever to be sent.²²

²¹ Ahmad, *Musnad* (4:267 §2455); al-Hākim, *Mustadrak* (1:27-28, 2:544), and others.

²² Narrated in the *Amdāf* of Abū Sahl al-Qaṭān from Sahl b. Saḥib al-Hamdānī; al-Suyūfī in the openings of both his *Khasā'is al-Kubrā* and its epitome entitled *Ummidhāj al-Labīb*; *Khasā'is al-Habīb*, and al-Qasṣālānī, *Mawāhib* (1:30).

قال السوطي في الخصائص الكبرى أخرج أبو سهيل القنطاري في جزء من أماليه عن سهيل بن صالح الغنداري قال سألت أبا جعفر محمد بن علي: كيف صار محمد ﷺ وآلِهِ يُقَدِّمُ الْأَنْبِيَاءَ وَهُوَ آخِرُ مَنْ بُعِثَ؟ قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا أَحْرَأَ ۖ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَسْبَدَتْهُمْ عَلَى أَنْفُسِهِمُ أَلْسُنُ بَرِيَّتِهِمْ ۖ كَانَ مُحَمَّدٌ أَوَّلَ مَنْ قَالَ ۖ وَبَلَى ۖ وَفَلَمَّا صَارَ مُتَقَدِّمًا عَلَى الْأَنْبِيَاءِ وَهُوَ آخِرُ مَنْ بُعِثَ.

Rūzbahān Baqlī (d. 606/1210) said in his *Tafsīr* of the verse and I am the first of those who surrender (6:163):

4. It is an allusion (*ishāra*) to the primacy (*taqaddum*) of his [Muhammad's] spirit and his substance over everything else and everyone else in existence in the Divine Presence when He addressed him with the Message, Friendship, Love, and Intimacy, at which time he followed in surrender at the first of the first in pre-eternal pre-existence. What we mentioned was implied in his saying: "I was a Prophet when Adam was still between water and clay" and his saying: "The first thing Allah created is my light."²³

قال رُؤْبَهَانُ الْبَغْدَادِيُّ فِي تَفْسِيرِهِ الْإِشَارِيُّ الْمُسَمَّى (عَوَائِسُ الْبَيَانِ وَحَقَائِقُ الْقُرْآنِ): ﴿وَإِنَّا أَوَّلُ الْمُسْلِمِينَ﴾ إِشَارَةٌ إِلَى تَقَدُّمِ رُوحِهِ وَجَوْهَرِهِ ﷺ عَلَى جَمِيعِ الْكَوْنِ وَأَهْلِهِ فِي الْخُصْرَةِ حِينَ تَخَاطَبُهُ بِالرَّسَالَةِ وَالْوِلَايَةِ وَالْحَبِيبَةِ وَالْخَلِيفَةِ، فَاتَّقَادَ فِي أَوَّلِ الْأَوَّلِ الْأَوَّلِيِّ الْأَكْبَدِيِّ... وَأَشَارَ إِلَى مَا ذَكَرْنَا قَوْلَهُ: كُنْتُ نَبِيًّا وَآدَمَ بَيْنَ الْمَاءِ وَالطِّينِ وَقَوْلُهُ أَوَّلَ مَا خَلَقَ اللَّهُ مُوَبَّرِي.

²³ Rūzbahān, *Arā'is al-Bayān* (sub 6:163).

Al-Qurtubī (d. 671/1273) said in his *Tafsīr*:

5. There is no first other than Muhammad—upon him blessings and peace. If someone asks: Are not Ibrāhīm and the Prophets before him? We reply that he comes first before them because of his primacy in creation over them. Allah said: *And when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Nūh and Ibrāhīm and Mūsā and 'Isā the son of Maryam. We took from them a solemn covenant* (33:7). Qatāda said that the Prophet said: "I was the first of the Prophets to be created and the last one to be sent;" and this is the reason he was mentioned first in this verse before Nūh and others.²⁴

قال القرطبي في التفسير: ﴿وَأَوَّلَ الْمُتَّبَعِينَ﴾ إِذْ لَيْسَ أَحَدُهُمْ بِأَوَّلِهِمْ إِلَّا مُحَمَّدًا ﷺ فَإِنْ قِيلَ أَوَّلَ لَيْسَ إِبْرَاهِيمَ وَالنَّبِيُّونَ قَبْلَهُ؟ قُلْنَا إِنَّهُ أَوَّلُهُمْ بِكَرَمِهِ مُقَدِّمًا فِي الْخَلْقِ عَلَيْهِمْ قَالَ اللَّهُ تَعَالَى ﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ﴾ الْآيَةَ قَالَ قَتَادَةُ: إِنَّ النَّبِيَّ ﷺ قَالَ: كُنْتُ أَوَّلَ الْإِنْسَاءِ فِي الْخَلْقِ وَأَخْرَجُهُمْ فِي الْبُعْثِ فَلَيْلِكَ وَقَعَ وَكْرُهُ مِنَّا مُقَدِّمًا قَبْلَ نُوحٍ وَغَيْرِهِ.

"I was the first of the Prophets created and the last one sent"

As mentioned by al-Qurtubī, another explicit proof is the Prophetic hadith narrated from Abū Hurayra (d. 58/678):

²⁴ Al-Qurtubī, *al-Jamī' li-l-Ihkām al-Qur'ān* (sub 33:7).

6. I was the first of the Prophets to be created and the last one to be sent.²⁵ Another wording states: "I was the first of people."²⁶

عن أبي هريرة رضي الله عنه مرفوعاً كُنْتُ أَوَّلَ النَّبِيِّينَ فِي الْخَلْقِ وَأَخْرَجُهُمْ فِي الْبُعْثِ. مسند الشاميين وفوائد عام ودلائل النبوة لأبي نعيم وتفسير البغوي. ورواه الطبري في التفسير مرسلاً بلفظ كُنْتُ أَوَّلَ الْإِنْسَاءِ. وفي رواية ابن سعد عن قتادة مرسلاً كُنْتُ أَوَّلَ النَّاسِ.

His Status and Title of "Beloved of Allah"

The above hadith is confirmed by the *hadith qudsī* embedded within the long hadith of *Isrā'* and *Mī'rāj* also narrated from Abū Hurayra in which the Prophet says:

7. Praise be to Allah Who has sent me as a mercy to the worlds sent to all without exception, and as a bearer of glad tidings and a Warner: Who has caused to descend upon me the Criterion in which there is a perfect exposition of all things; Who has made my Community the best Community ever brought out for the benefit of mankind; Who has made my Community the Most Virtuous one (*ummatah wasqat*); Who has made my Community truly the First and truly the Last of all Communities; Who has expanded my breast and relieved me of my burden and exalted my name; Who has made me the Opener and the Sealer. ...

Allah Most High then said:

8. I have taken you to Myself as My Beloved and Intimate Friend (*ḥabībun wa-khaffīlun*), and it is written in the Torah: *Ḥabībullah*.

²⁵ Tammām al-Raḥī, *Fawā'id* (4:207 §1399); al-Tabarānī, *Musnad al-Shāfi'ī* (4:34-35 §2662); Abū Nu'aym, *Da'id* (p. 42 §3); also narrated from Qatāda narrated by al-Tabarānī in his *Tafsīr* (sub 33:7).

²⁶ Ibn Sa'd, *Tabaqāt* (1:124).

the Beloved of Allah. I have sent you to all people without exception, a bearer of glad tidings and a Warner. I have expanded your breast for you and relieved you of your burden and exalted your name, as I am not mentioned except you are mentioned with Me. I have made you Community the Most Virtuous one, and I have made them truly the first and truly the last of all Communities. I have made public address impermissible for your Community unless they first witness that you are My Servant and Messenger. I have placed in your Community many people whose hearts are their Gospels. I have made you the first Prophet created and the last one sent, and the first one heard in My court. I have given you Seven of the Of-Repeated which I gave to no other Prophet before you. I have given you al-Kawthar. I have given you eight lots: Islam, Emigration, Jihad, Charity, Prayer, Fasting, Ramadan, Ordering Good, and Forbidding Evil; and I have made you the Opener and the Sealer."²⁷

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا فِي حَدِيثِ الْمِرَاجِ الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَنِي رَحْمَةً لِلْعَالَمِينَ، وَكَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا، وَأَنْزَلَ عَلَيَّ الْفُرْقَانَ فِيهِ نَبَأُ كُلِّ نَبِيٍّ وَجَعَلَ أَتَمِّي خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، وَجَعَلَ أَتَمِّي وَسْطًا، وَجَعَلَ أَتَمِّي هُمْ الْأَوَّلُونَ وَهُمْ الْآخِرُونَ، وَشَرَحَ لِي صَدْرِي، وَوَضَعَ صَنِي وَزَرِي وَرَفَعَ لِي ذِكْرِي، وَجَعَلَنِي فَاتِحًا خَاتَمًا ... فَقَالَ لَهُ رَبِّي: قَدْ أَخَذْتُكَ حَسِيًّا وَخَلِيلًا وَهُوَ مَكْتُوبٌ فِي التَّوْرَةِ: حَسْبُ اللَّهِ؛ وَأَرْسَلْتُكَ إِلَى النَّاسِ كَافَّةً بَشِيرًا وَنَذِيرًا، وَشَرَحْتُ لَكَ صَدْرَكَ، وَوَضَعْتُ عَنْكَ وِزْرَكَ، وَرَفَعْتُ لَكَ ذِكْرَكَ، فَلَا أَدُكَّرُ إِلَّا ذُكِّرْتَ مَعِي، وَجَعَلْتُ أَتَمَّكَ أُمَّةً وَسْطًا، وَجَعَلْتُ أَتَمَّكَ هُمْ الْأَوَّلُونَ وَالْآخِرُونَ، وَجَعَلْتُ أَتَمَّكَ لَا تَحُورُ لَهُمْ خُطْبَةٌ، حَتَّى

²⁷ al-Tabarī, *Tafsīr* (14:424-435, sub 17:1).

يُنْهَدُوا أَلَيْكَ عِنْدِي وَرَسُولِي؛ وَجَعَلْتُ مِنْ أَمَّتِكَ أَقْوَامًا قُلُوبُهُمْ أَنَا جِغْلُهُمْ، وَجَعَلْتُكَ أَوَّلَ النَّبِيِّينَ خَلْقًا وَآخِرَهُمْ بَعْدًا، وَأَوْقَمْتُ بِقُضَى لَدِي، وَأَعْطَيْتُكَ سَبْعًا مِنَ الثَّانِي، لَمْ يُعْطَهَا نَبِيٌّ قَبْلَكَ، وَأَعْطَيْتُكَ الْكَوْثَرَ، وَأَعْطَيْتُكَ ثَلَاثِيَّةً أَنْسَبُ: الْإِسْلَامَ وَالْهِجْرَةَ، وَالْجِهَادَ، وَالصَّلَاةَ، وَصَوْمَ رَحْمَنَانَ، وَالْأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، وَجَعَلْتُكَ فَاتِحًا وَخَاتَمًا رِوَاهُ الطَّبْرِيُّ.

The Prophet confirmed his title and status of Beloved of Allah in a famous hadith related by Ibn 'Abbās:

9. Some of the Companions of the Prophet sat waiting for him. He came out until, as he neared them, he heard their discussion. One of them said: "It is astonishing that Allah took one of His creatures as an Intimate Friend. He took Ibrāhīm as His Intimate Friend." Another said: "What is more astonishing than speaking with Mūsā? He spoke with him without intermediary!" Another said: "What about 'Isā? The Word of Allah and His Spirit!" Another said: "And Adam: Allah chose him." The Prophet came out and greeted them then he said: "I have heard your discussion and your astonishment. Truly Ibrāhīm is the Intimate Friend of Allah and that is true; Mūsā is the Converser with Allah and that is true; 'Isā is the Spirit from Allah and His Word, and that is true; and Adam was chosen by Allah and that is true. Behold. I am the Beloved of Allah and I say this without pride; and I shall hold the Flag of Divine Glory on the Day of Resurrection."²⁸

Another version adds:

10. Under it will be Adam and all those after him; and I am the first Intercessor and the first to be given intercession on the Day of Resurrection, and I say this without pride; and I am the first

²⁸ al-Tirmidhī, *Sunan (al-Ma'nāqib 'an Rasāl Allāh)*. Some of its parts are also narrated from other Companions as cited further down.

one to stir the latch of the gate of Paradise, and I say this without pride. Then Allah shall open it and make me enter together with the poor among the Believers, and I say this without pride. And I am the most honored of the First and the Last in the Divine Presence, and I say this without pride.²⁹

Another Prophetic report narrated from 'Umar states:

11. Adam is the Elect of Allah, Ibrāhīm is the Intimate Friend of Allah, Mūsā is the Converser with Allah, 'Isā is the Spirit from Allah, and I am the Beloved of Allah.³⁰

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَنْتَظِرُونَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعْتُهُمْ يَتَذَكَّرُونَ فَسَمِعْتُ حَبِيبَهُمْ يَقُولُ بَعْضُهُمْ صَاحِبًا إِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَ مِنْ خَلْقِهِ خَلِيلًا اتَّخَذَ مِنْ إِبْرَاهِيمَ خَلِيلًا. وَقَالَ آخَرُ: عَمَّاذَا يَا أَصْغَبَ مِنْ كَلَامِ مُوسَى كَلِمَةً تَكْلِيماً. وَقَالَ آخَرُ: فَيَسَى كَلِمَةً اللَّهُ وَرُوحَهُ. وَقَالَ آخَرُ: آدَمُ أَصْطَفَاهُ اللَّهُ. فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجِبْتُكُمْ. إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ، وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ كَذَلِكَ، وَيُوسَى رُوحُ اللَّهِ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ، وَآدَمُ أَصْطَفَاهُ اللَّهُ وَهُوَ كَذَلِكَ، أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ، وَأَنَا حَامِلُ لَوَاءِ الْخَلِيدِ يَوْمَ الْقِيَامَةِ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْكَلْبَايَظِيُّ فِي بَحْرِ الْفَوَائِدِ وَزَادَ الْإِخِيرَانُ تَحْتَهُ آدَمَ فَسَمِ دُونَهُ وَلَا فَخْرَ وَأَنَا أَوَّلُ سَائِعٍ وَأَوَّلُ مُسْتَفْعٍ يَوْمَ الْقِيَامَةِ

²⁹ al-Darīmī, *Sunan* (Mugaddima, bāb mā u tīya al-Nabī min al-faḍl) and al-Kalbādhī, *Bayr al-Fawa'id* (1:440-441 §460).

³⁰ Ibn Abī Shaybā, *Musannaf* (16:512-513 §32462) and Ibn Rāḥawayh, *Musnad* cf. al-Buḥārī, *Muḥaf* (7:347-348 §7028) and Ibn Hajar, *Maḥāzib* (17:111-112 §4179).

وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ يُحْرَأُ عَلَيْكَ الْجَنَّةُ وَلَا فَخْرَ وَيُفْتَحُ اللَّهُ لِيَدُ خَلْقِهَا وَيُوسَى نُفَرَاءَ الْمُرَائِيَةِ وَلَا فَخْرَ وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ عَلَى اللَّهِ وَلَا فَخْرَ وَجَاءَ فِي الْبَابِ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مَوْفُوعًا: آدَمُ صَفِيُّ اللَّهِ وَإِبْرَاهِيمَ خَلِيلُ اللَّهِ وَمُوسَى نَجِيُّ اللَّهِ وَيُوسَى رُوحُ اللَّهِ وَأَنَا حَبِيبُ اللَّهِ صَافٍ ابْنُ أَبِي شَيْبَةَ وَاسْتَدَ ابْنُ رَاهَوِيَةَ.

12. The major imam of the Successors Masrūq (d. 63/683) would say, whenever narrating from 'Ā'isha: "The truthful woman, daughter of the truthful and trusting Saint and the beloved of the Beloved of Allah, narrated to me..."³¹

قَالَ الشَّعْبِيُّ كَانَ مَسْرُوقٌ إِذَا حَدَّثَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ: حَدَّثَنِي الصَّادِقَةُ ابْنَةُ الصِّدِّيقِ حَبِيبَةُ حَبِيبِ اللَّهِ. ذَكَرَهُ الْحَافِظُ فِي الْأَصَابَةِ.

"The sequence [of Prophets] began with me ahead of them"

The Prophet himself used the hadith "I was the first of the Prophets to be created" as an exegetical commentary for the verse *And when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Nūh and Ibrāhīm and Mūsā and 'Isā the son of Maryam. We took from them a solemn covenant* (33:7) which he cited then said:

13. I was the first of the Prophets in creation and the last of them to be sent: the sequence began with me ahead of them.³²

³¹ Ibn Hajar, *Isḥāba* (sub 'Ā'isha).

³² Ibn Abī Darīmī, *Tajrīb* (10:3116, sub 33:7).

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَنُوحٌ وَإِسْرٰهِيْمُ وَمُوسٰى وَعِيسٰى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا ﴿١٠٠﴾ قَالَ النَّبِيُّ ﷺ كُنْتُ أَوَّلَ النَّاسِ فِي الْخَلْقِ وَآخِرُهُمْ فِي الْبَعْثِ فَبَدَأَ بِي قَبْلَهُمْ. تفسير ابن أبي حاتم.

"I was a Prophet when Adam was still between spirit and body"

Another famous hadith expresses the Prophet's primacy in creation in explicit terms:

14. A man asked: "Messenger of Allāh, when did you become a Prophet?" People objected to the question but the Messenger of Allāh said: "Let him ask. I was a Prophet when Adam was still between spirit and body."³³ In another version: "when Adam was still between spirit and body", at which time the Covenant was taken from me."³⁴ The questioner was Maysarāt al-Fair.³⁵ The same is also related from Abū Hurayra, Ibn 'Abbās, and Abū al-Jad'.³⁶

قَالَ رَسُولُ اللَّهِ ﷺ كُنْتُ نَبِيًّا قَبْلَ أَنْ يَخْلُقَ اللَّهُ رَجُلًا يَا رَسُولَ اللَّهِ ﷺ دَعُوهُ كُنْتُ نَبِيًّا وَأَدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ رَوَاهُ ابْنُ سَعْدٍ. وَعِنْدَهُ أَيْضًا رَوَايَةٌ قَالَ وَأَدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ حِينَ أُخِذَ مِنِّي الْمِثَاقُ. وَهُوَ ثَابِتٌ عَنْ جَمَاعَةٍ مِنَ الصَّحَابَةِ رَوَاهُ أَحْمَدُ وَغَيْرُهُ عَنْ مِيسِرَةَ الْفَخْرِ وَالزُّمَلِيِّ وَقَالَ حَسَنٌ صَحِيحٌ غَرِيبٌ وَالطَّحَاوِيُّ عَنْ أَبِي هُرَيْرَةَ وَالطَّبْرَانِيُّ عَنْ ابْنِ عَبَّاسٍ وَابْنِ سَعْدٍ عَنْ أَبِي الْجَعْدَاءِ.

³³ Ibn Sa'd, *Tabaqāt* (1:123).

³⁴ *Ibid.*

³⁵ As narrated by Ahmad in his *Musnad* (342:202 §20596), al-Hākim, *Mustadrak* (2:608-609), al-Tabarānī, *al-Mu jam al-Kabīr* (20:353 §833-834), and others, and its chain was declared strong by Ibn Hajar in the *Iṣāba*, chapter on Maysarāt.

³⁶ In al-Tirmidhī, *Sunan*, *ṣ-Maṣābiḥ*, *Jaḍī al-Nabī*, *Ḥasan ṣaḥīḥi ghairi* (Tabawī, *Sharḥ Muṣṣal al-Aḥwāl* (13:231 §5976) from Abū Hurayra; al-Tabarānī, *al-Mu jam al-Awsat* (4:272 §4175) and *al-Mu jam al-Kabīr* (12:92 §12371) from Ibn 'Abbās; and Ibn Sa'd, *Tabaqāt* (1:123) from Abū al-Jad'.

He received Qur'ān and all his knowledge at that time (al-Kaṭānī)

The above hadith defines both our understanding of the temporal parameters of the Prophet's status and knowledge, and of the extent of that knowledge. The Imam of the Kaṭānī Path Abū al-Fayḍ Muḥammad b. 'Abd al-Kabīr al-Kaṭānī (1290-1327/1873-1909) inferred from it that

15. the Prophet was given, already at that time, all his knowledge of Allāh, of His Names, Attributes and Acts, of His Books, of His Prophets and Messengers and their Communities and laws, the Qur'ān, His Angels, and about his own unique levels and stations in His Presence, all of which without the intermediary of Jibrīl. ... Neither in the Book nor in the Sunna was it ever said that after knowing all that, he then lost that knowledge. How then can it be claimed that he was given Prophethood only after the age of forty? Then how was he before?³⁷

قال الشيخ أبو الفيض محمد بن عبد الكبير الكتاني قدس الله سره فيما رواه عنه العلامة عبد السلام بن المعطي السرخسي في كتابه (البلولة القاسية في الرحلة الطيارة) في شرح حديث كنت نبياً وأدم بين الروح والجسد مختصراً:

النبي ﷺ مخبر من قبل الحق سبحانه في ذلك الوقت، ولا آدم ولا سائر، ولا أرض ولا زمان ولا مكان، والمخبر به أنصرت: أمّا الجنّات الأقدس؛ فقد رُجّ به ﷺ في بحار المعارف الإلهية مخصلاً من ذلك ما لا يعلم حقيقته إلا الله. وأمّا الأسماء؛ فقد علم كل اسم ومقتضاها، ومفادها ومؤثرها، وأمّا الصفات؛ فقد علمها ثم تعلّق بها، ثم تخلّق بها يصلح للخلق منها، ثم

³⁷ In al-Imrānī, *al-Lu'lu'at al-Fāshiyā*, alketanien.ahlamontada.com/104-topic. The question shows that what the Prophet received in his maturity was Messengership, while he already had Prophethood from times immemorial, and Allāh knows best.

حَقَّقَ يَا. وَأَمَّا الْأَفْعَالُ فَقَدْ عَلِمَ هُنَاكَ كَيْفَ انْبَجَسَتْ مِنْ حَضْرَةِ الرُّبُوبِيَّةِ، وَأَنَّ الْفَاعِلَ الْحَقِيقِيَّ هُوَ اللَّهُ تَعَالَى، وَأَنَّ لَا فَاعِلَ سِوَاهُ، وَعَلِمَ إِذْ ذَاكَ مِنْ السُّؤْرَنِ الْإِلَهِيَّةِ مَا لَا يَصِلُ إِلَى حِجَاةٍ نَبِيٍّ وَلَا رَسُولٍ وَلَا مَلِكٍ. وَأَمَّا مَا يَتَعَلَّقُ بِهِ ﷺ، فَقَدْ عَلِمَ هُنَاكَ مَا تُوجِبُ بِهِ، وَتُقَلِّدُ إِذْ ذَاكَ مِنْ جَلَلِ الْإِصْطِفَاءِ وَالْخُصِيصِ الْإِلَهِيِّ مَا أُلْفِيَ عَلَيْهِ، وَوُثِّقَ عَلَيْهِ إِذْ ذَاكَ بِمَا حُجِّي بِهِ، وَعَلِمَ كَيْفَةَ ذَلِكَ الْبَحْرِ الْعَظِيمِ، وَكَيْفِيَّةَ الرُّكُوبِ فِيهِ لِلْخَاصِّ وَالْعَامِّ. وَأَمَّا مَا يَرِجُّ لِلْأَنْبِيَاءِ وَالْمُرْسَلِينَ: فَقَدْ عَلِمَ طَبَقَاتِهِمْ وَدَرَجَاتِهِمْ وَعَدَدَهُمْ وَتَقَاتُلَهُمْ فِي الْفَضْلِ، وَأَعْدَادَهُمْ وَأَسْمَاءَهُمْ وَأَوْقَاتَهُمْ، وَالْتَبِعَ مِنْهُمْ وَمَنْ لَا، وَعَدَدَ النَّابِعِينَ. وَأَمَّا مَا يَرِجُّ إِلَى أَعْيُنِهِمْ، فَقَدْ عَلِمَ هُنَاكَ أَمَّةً كُلَّ رَسُولٍ وَعَدَدَهَا وَمُنْتَهَى وَالْتَبِعَ مِنَ الْغَيْرِضِ وَمَا يَقَعُ لِلرَّسْلِ مِنْهُمْ، وَأَمَّا مَا يَرِجُّ إِلَى الْكُتُبِ السَّمَاوِيَّةِ، فَقَدْ عَلِمَ هُنَاكَ عَدَدَهَا وَأَسْمَاءَهَا وَأَصْحَابَهَا، وَالْأَسْرَارَ الَّتِي انْطَوَتْ عَلَيْهَا. وَأَمَّا مَا يَتَعَلَّقُ بِاللَّذِكْرِ، فَقَدْ عَلِمَ هُنَاكَ أَصْنَافَهُمْ وَأَعْدَادَهُمْ وَمَقَامَاتِهِمْ وَعِبَادَتَهُمْ وَتَقَاتُلَهُمْ فِي الْمَرَاتِبِ. وَأَمَّا مَا يَرِجُّ إِلَى السَّرَائِعِ، فَقَدْ عَلِمَ هُنَاكَ السَّرَائِعَ عَلَى تَفْصِيلِهَا، وَعَلِمَ أَسْرَارَ كُلِّ شَرِيعةٍ وَأَحْكَامِهَا وَأَهْلِهَا الْعَامِلِينَ بِهَا. وَأَمَّا مَا يَرِجُّ إِلَى الْكِتَابِ الْعَزِيزِ، فَقَدْ تَلَقَّاهُ هُنَاكَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ، وَعَلِمَ أَمْرَهُ وَرَبِّهَ، وَخَبْرَهُ وَوَعْدَهُ وَوَعِيدَهُ، وَنَاسِخَهُ وَمَنْسُخَهُ. وَذَلِكَ كُلُّهُ مِنْ غَيْرِ وَاسِطَةٍ جَبْرِيلَ وَلَا غَيْرِهِ؛ لِأَنَّكَ قَدْ عَلِمْتَ أَنَّ هَذَا كُلَّهُ أَخْبَرَ بِهِ ﷺ فِي عَالَمِ الْبَطْنِ، وَهُوَ مَعْنَى كُونِهِ نَبِيًّا وَآدَمَ

بَيْنَ الرُّوحِ وَالْجَسَدِ. وَأَمَّا أَنْ يَكُونَ النَّبِيُّ مُسْتَقَمًّا مِنَ النَّبَوَةِ - وَهِيَ الرَّفْعَةُ - وَهِيَ لَا تَحْصُلُ إِلَّا بِجَارَتِهِ ﷺ الْمَعْنَى السَّابِقَةِ. فَهَذَا الْمَعْنَى الثَّانِي لَأَرْجَمِ، وَالْأَوَّلُ مَلْزُومٌ. وَمَنْ عَلِمَ هَذَا وَأَحَاطَ بِهِ خُبْرًا، نَبَّيْتُ لَهُ مَا فِي مُسَوْنِيَّةِ جَبْرِيلَ لَهُ ﷺ عِنْدَ الْقَابِلِ يَا، وَكَيْفَ يَكُونُ نَسِخَتُهُ وَهُوَ خَادِمُهُ؟ وَحَيْثُ أَفِقْتُ عَلَيْهِ ﷺ مَحَلَّ الْكَوَالِاتِ إِذْ ذَاكَ، وَلَا زَمَانَ وَلَا مَكَانَ، وَلَا تَخْلُوقَ هُنَاكَ، فَلَمْ يَزِدْ فِي الْكِتَابِ وَلَا فِي الشَّيْءِ الْمُطَهَّرَةِ أَنَّهُ أَنْسَلَخَ مِنْ ذَلِكَ، بَلِ الْأَصْلُ هُوَ الْإِسْتِصْحَابُ وَهُوَ أَقْوَى الْأَدْلَى عِنْدَ الْأُصُولِيِّينَ. وَعَالِيهِ فَكَيْفَ يَصِحُّ الْقَوْلُ بِأَنَّهُ إِنَّمَا بُعِثَ عَلَى رَأْسِ الْأَرْبَعِينَ سَنَةً؟ يُقَالُ عَلَيْهِ: وَكَيْفَ كَانَ قَبْلُ؟ سَيَا وَقَدْ صَرِّفَتْ طَبَوُلُ الْكَافِرَاتِ بِهِ قَبْلَ مُجُودِهِ، وَأَلَوْصَتْ الْأَنْبِيَاءُ أَعْيُنُهَا بِغَيْرِهِ وَاتَّبَاعِهِ إِنَّ أَدْرَكَهُ.

"This is your son Ahmad; he is the First and the Last"

Another *hadith qudsī* – narrated from Abū Hurayra with a fair chain – mentions Adam's sighting of the light of the Prophet:

16. When Allah Almighty created Adam He showed Adam the excellence of his offspring. Adam beheld their respective ranks and precedence. Then he saw me, a dazzling light beneath all of them. He said: "O my Lord, who is this?" Allah replied: "This is your son Ahmad; he is the First and the Last and he is the first intercessor."³⁸

³⁸ al-Sarraj al-Thaqafi, *Hadith al-Sarraj* (3:236 §2628) and through him al-Bayhaqi, *Dalā'il* II (5:483).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا بِسَنَدٍ حَسَنٍ لَّمَّا خَلَقَ اللَّهُ عَرَّ وَجَلَ آدَمَ
خَبَرَ لَا دَمَ بَيْنَهُ فَجَعَلَ بَرَى فَصَابِلَ بَعْضُهُمْ عَلَى بَعْضٍ قَرَأَنِي نُورًا سَاطِعًا فِي
أَسْفَلِهِمْ فَقَالَ يَا رَبِّ مَنْ هَذَا قَالَ هَذَا إِبْنُكَ أَهْمَدُ ﷺ هُوَ الْأَوَّلُ وَالْآخِرُ
وَهُوَ أَوَّلُ سَافِعٍ. رَوَاهُ الْخَافِضُ عَمْدُ بَنِ إِسْحَاقَ السَّرَّاجَ النَّبَئِي فِي جُزْءِ حَدِيثِ
السَّرَّاجِ وَمِنْ طَرِيقِهِ السَّيْفِيُّ فِي دَلَالِ الْنَبْوَةِ

What is even more remarkable is that Allah Most High instructed the three most major Prophets after the Prophet Muhammad to greet him by those very titles during the Night Journey and Heavenly Ascent as narrated from Anas within his long hadith:

17. As he went on he was met by some of Allah's creatures who said "Peace be upon you, O First One! (*yā awwāl*). Peace be upon you, O Last One! (*yā ākhir*). Peace be upon you, O Gatherer! (*yā ḥāshir*)."³⁹ Jibrīl said to him: "Return their greeting," and he did. Then he saw them another time and they said the same thing. Then he saw them a third time and again they greeted him. Then he reached Bayt al-Maqdis. Jibrīl said: "Those that greeted you were Ibrāhīm, Mūsā, and 'Isā."³⁹

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا فِي حَدِيثِ الْإِسْرَاءِ وَالْمِرَاجِ: فَلَقِيَهُ خَلْقٌ مِنْ
الْخَلْقِ، فَقَالُوا: السَّلَامُ عَلَيْكَ يَا أَوَّلُ، السَّلَامُ عَلَيْكَ يَا آخِرُ، السَّلَامُ عَلَيْكَ
يَا حَاشِرُ، فَقَالَ لَهُ جِبْرِيلُ: أُرِيدُ السَّلَامَ يَا مُحَمَّدُ، قَرَأَ السَّلَامَ، ثُمَّ لَقِيَهُ
النَّبِيُّ، فَقَالَ لَهُ مِثْلَ مَقَالِيهِ الْأَوَّلَى، ثُمَّ الثَّانِيَةَ كَذَلِكَ حَتَّى انْتَهَى إِلَى بَيْتِ

³⁹ al-Bayhaqī, *Dalā'il* (2:362) and Ibn 'Asākin, *Tārīḥ* (3:502). al-Diyā' al-Maqdisī included it in *al-Iḥādīth al-Mukhāṭara* (6:258-259 §2277), a compilation of good narrations.

الْفَرَسِ، فَقَالَ لَهُ جِبْرِيلُ: أَمَّا الَّذِينَ سَلَّمُوا عَلَيْكَ: فَإِبْرَاهِيمُ وَمُوسَى
وَعِيسَى عَلَيْهِمُ السَّلَامُ. رَوَاهُ السَّيْفِيُّ فِي دَلَالِ الْنَبْوَةِ وَأُورَدَهُ الضَّحِياءُ الْقُدْسِي فِي
الْمُخْتَارَةِ فَهُوَ عَنْده جَيِّدٌ مَقْبُولٌ وَلَوْ كَانَ مَعْلُولًا.

"Adam and everyone after him are under my flag"

The Prophet also affirmed his primacy on the Day of Resurrection in the hadith of the "flag of glory" (*liwā' al-ḥamd*) narrated from Abū Sa'īd al-Khudrī (d. 74/693) and Ibn 'Abbās (3BH-68/619-688):

18. I am the lord of the children of Adam on the Day of Resurrection, and this is no vain boast. Adam and everyone after him are under my flag at that time.⁴⁰

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا
فَخْرَ وَيَبْدِي لِرَأْيِ الْحَمْدِ وَلَا فَخْرَ آدَمُ فَمَنْ دُونَهُ تَحْتَ لِوَانِي وَلَا فَخْرَ رَوَاهُ
أَحْمَدُ عَنْ ابْنِ عَبَّاسٍ وَهَذَا لَفْظُهُ وَالتَّرْمِذِيُّ عَنْ أَبِي سَعِيدٍ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

That flag refers to the Prophet's intercession for all nations, at which time all the Prophets and their communities will approach him for help (*istiḡāṭa*) as established in other well-known hadiths. These two extremes of primacy—creation and the eschaton—are summed up in another hadith from Jābir:

19. I am the leader (*qā'id*) of the Messengers and this is no vain boast; I am the seal of the Prophets and this is no vain boast; I am the first intercessor and the first to be granted intercession and this

⁴⁰ al-Tirmidhī, *Sunan* (*Tajīd*, *Sīrat Banī Isrā'īl*, *ḥasan ṣaḥīḥ*) from Abū Sa'īd and Ahmad, *Musnad* (4:330 §2546, 4:427 §2692) from Ibn 'Abbās.

is no vain boast.⁴¹ Another version has "I am the leader of Muslims."⁴²

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا أَنَا قَائِدُ الْمُسْلِمِينَ وَلَا فَخْرَ وَأَنَا خَاتَمُ النَّبِيِّينَ وَلَا فَخْرَ وَأَنَا أَوَّلُ سَالِحٍ وَأَوَّلُ مُسْلِمٍ وَلَا فَخْرَ رَوَاهُ الدَّارِمِيُّ وَالطَّبْرَانِيُّ وَفِي رَوَايَةٍ أَنَا قَائِدُ الْمُسْلِمِينَ رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ الْكَبِيرِ

"Allah addressed him with the Qur'an directly" (al-Sulamī)

Another Qur'anic passage that implicitly expresses the Prophetic primacy is the beginning of Surat al-Raḥmān: *The All-Beneficent taught the Qur'ān. He created Man. He taught him speech* (55:1-4).

20. The commentaries concur with Ibn 'Abbās and Sa'id b. Jubayr (46-95/666-ca.714) that the implied second direct object of *taught the Qur'ān* in the above verse is the Prophet Muhammad.⁴³

Sūfī exegetes mention that among the immense merits entailed by this distinction is the fact that

21. it makes it clear that Allah Most High Himself addressed him with the Qur'ān directly... and He taught Adam the Names and then presented them to the angels, but He taught Muhammad the Qur'ān and then presented it to Himself, saying: "O Muhammad, what does the Highest Assembly fight about?"⁴⁴

⁴¹ al-Dārimī, *Sunan (Muḥadditha, Bāb mā u'īya al-Nabiyu min al-faḍl)*, al-Tabarānī, *al-Mu'jam al-Awsat*, (1:61 §170).

⁴² al-Bukhārī, *al-Tarikh al-Kabir (sub* Ṣaḥīḥ b. Ḥaḍḥ b. Khayyāb).

⁴³ Cf. *Tafsīr* of al-Nāwawī, *Nukat*; al-Samā'qanī, *Bayān*; al-Māturīdī, *Ta'wīlāt*; Maḥḥī, *Nihāya*; al-Wāḥidī, *Hajāt*; al-Baḥḥawī, *Ma'ālim*; Ibn al-Jawzī, *Zād*; Ibn Abī al-Salām, *al-Qurṭubī, Jāmi'*; al-Shawkānī, *Faḥr*; Ibn Ashūr, *Tubṭur* (all *sub* 55:1); al-Rāzī, *Majāhīd* (sub 2:253) and Ibn 'Adī, *Lubāb* (4:302).

⁴⁴ Cf. al-Sulamī, *Ḥaqā'iq*; al-Qushayrī, *Lafā'if*; Ruzbihān, *Avrā'is* (all *sub* 55:1).

﴿الرَّحْمَنِ﴾ عَلَّمَ الْقُرْآنَ ﴿الرَّحْمَنُ﴾ أَيُّ عَلَّمَ مُحَمَّدًا الْقُرْآنَ وَهُوَ قَوْلُ الْمَاورِدِيِّ وَالْمَازِينِيِّ وَالْمَسْرُوقِيِّ وَمَكِّي وَالْوَالِاحِدِيِّ وَالْبَغَوِيِّ وَابْنِ الْجَوْزِيِّ وَابْنِ عَبْدِ السَّلَامِ وَالْقُرْطُبِيِّ وَابْنِ عَادِلٍ وَالشُّوْكَانِيِّ وَابْنِ عَثَوْرِ فِي تَفْسِيرِهِمْ وَيُرْوَى عَنْ ابْنِ عَبَّاسٍ وَسَعِيدِ بْنِ جَبْرِ. وَفِي حَقَائِقِ التَّفْسِيرِ لِلْمَسْلُومِيِّ: عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ وَعَلَّمَ مُحَمَّدًا الْقُرْآنَ وَعَرَضَهُ عَلَى نَفْسِهِ فَقَالَ فِينَا يَجْتَنِبُهُمُ الْمَلَائِكَةُ الْأَعْلَى؟ بَعْنِي الْمَلَائِكَةُ فِي قَوْلِهِ تَعَالَى ﴿مَا كَانَ لِي مِنْ عِلْمٍ بِأَتَعَلَّقُ الْأَعْلَى﴾ يَجْتَنِبُهُمُ ﴿الرَّحْمَنُ﴾ فِي حَقَائِقِ التَّفْسِيرِ الرَّبِّ الْعَلِيِّ الَّذِي ذَكَرَهُ. وَمَعْنَاهُ فِي تَفْسِيرِ التَّشْبِيرِيِّ وَرُودِهِ بِلِسَانِ الْبَقْلِيِّ.

"Everything became manifest to me and I knew"

The latter phrase is a reference to the verse *I had no knowledge of the Highest Assembly as they disputed* (38:69) which the Prophet glossed in a momentous hadith narrated from Mu'adh:

22. The Prophet was kept away from us one morning at the time of the dawn prayer until we almost saw the sun rise. Then he came out hastily, the last call to prayer was raised and he led us in prayer which he made brief. After giving salam he called out with a loud voice for us to stay where we were. Then he came closer to us and said: "I will tell you what delayed me from coming out to you this morning. I woke up in the night, washed and prayed whatever was ordained for me, then I felt drowsy in my prayer until I dozed off. Lo and behold! I found myself in front of my Lord in the best form. He said: 'O Muhammad!' I replied: 'At Your service, O my Lord!' He said: 'Over what do the Higher

Assembly (*al-majlis al-a'la*)⁴⁵ compete?' I said: 'I do not know, O my Lord.' This went on three times. Then I saw Him put His palm between my shoulders, and I felt the coolness of His fingers in my innermost, whereupon everything became manifest to me and I knew [war, "then everything in heaven and earth became manifest to me and I knew it"⁴⁶]. He said: 'O Muhammad!' I replied: 'At Your service O my Lord!' He said 'Over what do the Higher Assembly compete? I said: 'Over expiations.' He said: 'What are they?' I said: 'Walking on foot to congregational prayers; sitting in mosques after prayers; and performing a full ablution even in uncomfortable circumstances.' 'And over what else?' I said: 'Feeding people, speaking gently, and praying at night while people are asleep.' He said: 'Ask!' I said: 'O Allah, I ask you the doing of good deeds, the abandonment of reprehensible deeds, love of the poor, and that You forgive me and grant me mercy, and when You intend strife and punishment for a people, cause me to die without strife and punishment, and I ask you Your love, and the love of those who love You, and the love of a deed that brings me closer to Your love.' This is truth, so study it and learn it!⁴⁷

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ اجْتَبَسَ عَنَّا رَسُولُ اللَّهِ ﷺ دَاتَ قَدَادَةٍ مِنْ صَلَاةِ الصُّبْحِ حَتَّى كِدْنَا نَرَاهُ عَيْنَ الشَّمْسِ فَخَرَجَ سَرِيحًا ثَوْبٌ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَجَوَّزَ فِي صَلَاتِهِ، فَلَمَّا سَلَّمَ دَخَا يَصُونُهُ فَقَالَ لَنَا عَلَى مَصَافِكُمْ كَمَا أَنْتُمْ ثُمَّ انْقَلَبَ إِلَيْنَا ثُمَّ قَالَ إِنَّمَا أَنَا إِنِّي سَأُحَدِّثُكُمْ مَا جَسَعِي عَنْكُمْ الْغَدَاةَ أَيُّ ثَمْتٌ مِنَ اللَّيْلِ فَتَوَضَّأْتُ فَصَلَّيْتُ مَا قُدِّرَ لِي فَتَعَسْتُ فِي صَلَاتِي حَتَّى اسْتَقَلْتُ فَإِذَا أَنَا بِرَبِّي بَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَيْتَكَ رَبِّ قَالَ فِيمَ يَجْتَعِصُمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ لَا أَدْرِي رَبِّ قَالَا

⁴⁵ I.e. "the angels brought near" according to Ibn al-Athir in *al-Nihāya* and others.

⁴⁶ al-Daraqutnī, *al-Ra'ya* (p. 340 §254).

⁴⁷ al-Tirmidhī, *Sunan* (*Tajdīd, min Sīrat Sa'd, husan sa'ib*).

لَنَا، قَالَ تَرَأَيْتَهُ وَصَّعَ كَفَّهُ بَيْنَ كَتِفَيْ قَدْ وَجَدْتُ بَرْدَ آبَائِهِ بَيْنَ كَتِفَيْهِ فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ - وفي رواية الدارقطني في كتاب الرواية عن ثوبان مَوْلَى رَسُولِ اللَّهِ ﷺ: فَتَجَلَّى لِي مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ فَعَرَفْتُهُ - فَقَالَ يَا مُحَمَّدُ قُلْتُ لَيْتَكَ رَبِّ قَالَ فِيمَ يَجْتَعِصُمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ لِي الْكَفَّارَاتِ، قَالَ مَا هُنَّ؟ قُلْتُ مَنِي الْأَقْدَامِ إِلَى الْجَنَّاتِ، وَالْجَلُوسِ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ، وَإِسْبَاحِ الرُّسُومِ حِينَ الْمَكْرُوَعَاتِ، قَالَ ثُمَّ فِيمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلَبْسُ الْكَلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ. قَالَ سَلِّ، قُلْتُ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسْكِينِ، وَأَنْ تَنْفِزَ لِي وَثْرَتِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ غَفُوفٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ. قَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا حَتَّى قَادُوا سَوْحَاهُ ثُمَّ تَعَلَّمُواهَا. رواه الترمذي وقال حديث حسن صحيح. قال صاحب السيرة الخلية نقلاً عن الشيخ محي الدين ابن عربي: أَيُّ تَجَلَّى لَهُ الْحَقُّ بِالتَّجَلِّيِ الْخَاصِّ الَّذِي مَا ذُكِرَ عِبَارَةً عَنْهُ.

II

The Prophet as a Light in the Qur'ān and Sunna

Al-Ālūsī (1217-1270/1802-1854) cites ten referents for the word *nūr* (light) in the Qur'ān:

23. Allah has mentioned ten things which He described as a light:
(i) His Essence in the verse *Allah is the Light of the heavens and the earth* (24:35); (ii) the Messenger in the verse *There has come to you from Allah a Light and a manifest Book* (5:15); (iii) the Book in the verse *and they follow the Light which was sent down with him* (7:157); (iv) faith in the verse *They seek to extinguish the light of Allah with their mouths* (9:32); (v) Divine justice in the verse *And the earth shines with the light of her Lord* (39:69); (vi) the moon in the verse *And He has made the moon a light therein, and made the sun a lamp* (71:16); (vii) daylight in the verse *and He has appointed darkness and light* (6:1); (viii) manifest proofs in the verses *We did reveal the Torah, wherein is guidance and a light* (5:44), and *We bestowed on him the Gospel wherein is guidance and a light* (5:46); (ix) Prophets in the verse *Light upon Light* (24:35); and (x) gnosis in the verse *The similitude of His Light is like a niche* (24:35).⁴⁸

قال الألوسي في تفسير سورة طه: قَالَ بَعْضُ النَّاسِ إِنَّهُ تَعَالَى ذَكَرَ عَشْرَةَ أَلْيَاءَ وَوَصَفَهَا بِالنُّورِ. الْأَوَّلُ ذَاتُهُ جَلَّ شَأْنُهُ ﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾. الثَّانِي الرُّسُلُ ﷺ ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ﴾. الثَّالِثُ

⁴⁸ al-Ālūsī, *Rūḥ al-Ma'ānī* (16:212, sub 20:55).

الكتاب ﴿وَاتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ﴾. الرَّابِعُ الْإِيمَانُ ﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ﴾. الْخَامِسُ عَدْلُ اللَّهِ تَعَالَى ﴿وَأَمْرُوتِ الْأَرْضِ بِبُورِ يَتَّى﴾. السَّادِسُ الْقَمَرُ ﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا﴾. السَّابِعُ النَّهَارُ ﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾. الثَّامِنُ الْبَيْتَاتُ ﴿إِنَّا أَنْزَلْنَا الْقُرْآنَ فِيهَا هُدًى وَنُورٌ﴾. التَّاسِعُ الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ ﴿نُورٌ عَلَى نُورٍ﴾. الْعَاشِرُ الْغُرُفَةُ ﴿مَثَلُ نُورِهِ كَمِشْكَاةٍ﴾.

Al-Qārī (d. 1014/1605) said:

24. As for his Light—upon him blessings and peace—it is more than abundantly visible east and west. Indeed, the first thing Allāh created was his Light. In His Book He names him a *Light* (5:15). The Prophet would say in his supplications: “O Allāh! Make me a Light.”⁴⁹ Also in the Qur’ān: *They seek to extinguish the light of Allāh with their mouths, but Allāh disdains all save that He shall perfect His light* (9:32). Allāh Most High also says: *Allāh is the Light of the heavens and the earth. The likeness of His Light* (24:35) is in the heart of Muḥammad. Allāh Most High also says: *For any to whom Allāh gives not Light, there is no Light* (24:40). Nonetheless this light can only be perceived by those endowed with spiritual vision, for *Truly it is not the eyes that are blind but the hearts which are within the breasts* (22:46).⁵⁰

قال الملائع الفارسي في (الأسرار المرفوعة) أما نُورُهُ ﷺ فهو في غاية من الظهور سرًا وعبرًا. وأول ما خلق الله: نُورُهُ. وسماه في كتابه سرًا. وفي

⁴⁹ See below (p. 167 §156).
⁵⁰ al-Qārī, *Asrar* (p. 386-387).

دُعَايِهِ ﷺ اجتمع نوراً لراه مسلم واحداً. وفي التثنية: ﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَآ أَنْ يُثَبِّتَ نُورَهُ﴾. وَلَوْ كَرِهَ الْكَافِرُونَ. ﴿النَّارِ﴾ وَقَالَ اللَّهُ تَعَالَى ﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾ مَثَلُ نُورِهِ ﴿فِي قَلْبِ مُحَمَّدٍ ﷺ﴾. وَقَالَ عَزَّ وَجَلَّ ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾. الآية. النور لكن هذا النور ليس له الظهور إلا في عين أهل البصيرة ﴿فَإِنَّمَا لَا تَعْقَى الْآبَصَرُ وَلَكِنْ تَعْقَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾. الآية. الحج.

The Qur’ān explicitly identifies the Prophet Muḥammad, upon him blessings and peace, as a light in a famous passage addressed to him and proclaiming his status as a Prophet sent to mankind as a whole:

O Prophet, truly We have sent you as a witness, a herald of glad tidings and a warner, one who calls to Allāh by His permission, and a Luminous Lamp! (33:45-46).

Qaḍī ‘Iyād (471-544/ca. 1078-1149) said:

25. He [the Prophet] was named a Luminous Lamp (*ṣirjān munīr*) because of the clarity of his case and the fact that his Prophecy was made manifest, and also because of the illumination of the hearts of the believers and the knowers of Allāh with what he brought.⁵¹

Al-Qārī also said:

⁵¹ ‘Iyād, *Shifā* I, iii, 14 (p. 296).

26. *Luminous Lamp* means "luminous sun" since Allah Most High said and He has placed therein a great lamp and a moon giving light (25:61). There is in this a warning that just as the sun is the highest of all sensory (*hiss*) lights and all other such lights are outpourings from it, likewise the Prophet is the highest of all ideal (*ma'navi*) lights and all other such lights are taken from it by virtue of their relation to its intermediacy and its towering rank in the universal scheme of creation, as can be inferred from the hadith "The first thing Allah created is my light."⁵²

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُنِيرًا وَنَذِيرًا﴾ وَكَذَٰلِكَ إِلَى اللَّهِ
يَأْتِيهِ وَيَسِرَ جَا مُبِيرًا ﴿٥٥﴾ الْآخِرَاب. قال القاضي عياض: مُسَمِّي بِذَلِكَ
لِيُصَوِّحَ أَمْرَهُ وَيَبَيِّنَ تَبَوُّدَهُ وَتَنْبِيْرَهُ قُلُوبَ الْمُؤْمِنِينَ وَالْعَارِفِينَ بِمَا جَاءَ بِهِ. وقال
اللا على القاري في شرح النفا: ﴿وَيَسِرَ جَا مُبِيرًا﴾ أَي سَمَسَا مُضِيًّا لِقَوْلِهِ
تَعَالَى ﴿وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُبِيرًا﴾ فَقَبِيهُ تَنْبِيْهُ عَلَى أَنَّ الشَّمْسَ أَعْلَى
الْأَنْوَارِ الْجَسَدِيَّةِ وَأَنَّ سَائِرَهَا مُسْتَنْقِضٌ مِنْهَا، فَكَذَٰلِكَ النَّبِيُّ ﷺ أَعْلَى الْأَنْوَارِ
الْمَبْنُودَةِ، وَأَنَّ بَاقِيَهَا مُسْتَقْبِدٌ مِنْهُ بِحُكْمِ التَّسْبِيَةِ الرَّاسِطِيَّةِ وَالرَّيَّةِ النَّظْمِيَّةِ فِي
الدَّائِرَةِ الْكُلِّيَّةِ، كَمَا يُسْتَفَادُ مِنْ حَدِيثِ أَوَّلِ مَا خَلَقَ اللَّهُ نُورِي.

He is also mentioned as a light in Sūrat al-Nisā': *There has come to you from Allah a Light* (5:15) and again in the Verse of Light, *the crystal resembles a star of diamond*... (24:35), both of which are discussed further down, in the fourth section.

⁵² al-Qaṭī, *Sharḥ al-Shūfā* (1:505). He may have taken this explanation from his teacher al-Hayṭamī, since its terms closely resemble what he said in commentary of al-Buṣṭī's *Hamziyya* (see further down) and elsewhere.

The description of the Prophet as a light or a body of light abounds in hadith literature and the testimonials of over forty Companions and other contemporaries of the Prophet; among them:

al-'Abbās b. 'Abd al-Muṭṭalib	'Irbād b. Sāriya
'Abd Allāh b. 'Abbās	Jābir b. 'Abd Allāh al-Anṣārī
'Abd Allāh b. 'Amr b. al-'Āṣ	Jābir b. Samura
'Abd Allāh b. Rawāḥa	Jubayr b. Muṭ'im
'Abd Allāh b. 'Umar	Ka'b b. Mālik
'Abd al-Raḥmān b. 'Awf	Ka'b b. Murrā
Abū Bakr al-Siddiq	Ka'b b. Zuhayr
Abū Hurayra	Ka'b al-Aḥbār
Abū al-Muṭṭalib	Mayyarat al-Fajr
Abū al-Tufayl	Rubayyi' bint Mu'awwidh
Abū Umāma al-Bāhilī	Samura b. Jundub
Ā'isha bint Abī Bakr al-Siddiq	Shaddād b. Aws
'Aṭī b. Abī Talīb	Tāriq b. Shihāb
Āmina bint Wahb	al-Tufayl b. 'Amr
Anas b. Mālik	'Umar b. al-Khaṭṭāb
'Ātika bint 'Abd al-Muṭṭalib	'Urba b. 'Abdīn al-Sulamī
al-Barā' b. Āzib	'Uthmān b. Abī al-'Āṣ's mother
Diḥakwān	Wāḥila b. al-'Asqā'
Halima al-Sa'diyya	Yazīd b. Rūmān
Hassān b. Thābit	Unnamed Companions
Hind b. Abī Hala	

27. [Abū Hurayra:] I never saw anything more handsome than the Messenger of Allah. It was as if the sun were running its course in his face.⁵³

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ كَانَ
الشَّمْسُ تَجْرِي فِي وَجْهِهِ. الزُّهَلِّي وَأَحْمَدُ وَابْنُ حِبَّانٍ وَبَقِي بَنِ خَلْدٍ. وَعَنِ الزُّبَيْرِ
قَالَ مَا رَأَيْتُ شَيْئًا قط أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ مُتَّفَقٌ عَلَيْهِ.

⁵³ al-Tirmidhī, *Sunan* (*Manāqib*, bāb 45); Ahmad, *Musnad* (14:258 §8604, 14:506 §8943). The first sentence is also identically related from al-Barā' b. Āzib: al-Bukhārī, *Sūḥil* (*Libās*, al-thawb al-olīmar); Muslim, *Sūḥil* (*Faḍl* il, *sīfat al-Nabī wa-amnah kāna alisan al-nās wajhan*); Ahmad, *Musnad* (30:422 §18473).

Al-Sālihi (d. 942/1536) said the above simile was explained as an affirmation that the Prophet's beauty increased the more one looked at his face; or as a comparison of his face to the sky, as one poet said:

28. *Why would existence not be illuminated by you when its night hails a morning that unveils your beauty?*

*Thus with the sun of your splendor every day becomes radiant and with the full light of your face every night is moonlit.*⁵⁴

قال الطيبي: شبه جريان الشمس في فلكها بجريان الحسن في وجهه ﷺ. وفيه قول الشاعر:

يَزيدُكَ وَجْهُهُ حُسْنًا * إِذَا مَا زِدْتَهُ نَظَرًا

وَيَحْتَمِلُ أَنْ يَكُونَ فِيهِ تَنَاهِي الشَّيْءِ جَعَلَ وَجْهُهُ مَقَرًا وَمَكَانًا لِلشَّيْءِ. والله دُرُّ الْقَائِلِ:

لَمْ لَا يُضِيءُ بِكَ الْوُجُودُ وَتَلِيَهُ * فِيهِ صَبَاحٌ مِنْ جَوَارِكَ مُسَيَّرُ
فِيَسْمَسُ حُسْنِيَّكَ كُلَّ يَوْمٍ مُسِرُّ * وَيَبْدُرُ وَجْهَكَ كُلَّ لَيْلٍ مُفْعِرُ

ذكره الحافظ الصالحي في سبل الهدى والرشاد

29. [Jābir b. Samura:] His face was like the sun and the moon.⁵⁵

عن جابر بن سمرة رضي الله عنه كان وجهه ﷺ مثل الشمس والقمر. سلم.

30. Abu 'Ubayda b. Muhammad b. 'Ammār b. Yāsir said: "I asked al-Rubay'i bint Mu'awwidh: 'Describe for me the Mes-

II: THE PROPHET AS A LIGHT IN THE QUR'AN AND SUNNA

sender of Allah.⁵⁶ She replied: 'My son, if you saw him you saw the sun rising.'⁵⁶

عن أبي عبيدة بن محمد بن عمار بن ياسر قال قلت للربيع بنت معوذ بن عمرو رضي الله عنها صفيني لنا رسول الله ﷺ فقالت يا بني لو رأيته رأيته

الشمس طلعة الدارحي. باب حسن النبي ﷺ وابن أبي عاصم والطبراني والبيهقي

His Light Overwhelmed Beholders

The above similes of the Prophet's light to the sun were more literal to the Companions than we imagine. This is borne out by Ḥassān b. Thābit's assertion, when he first saw the Prophet, that he needed to shield his eyes from his light (see below) and the hadith of 'Amr b. al-ʿĀs who said on his deathbed that after he entered Islam, the Prophet seemed so resplendent in his eyes that he could not bear to look at him for any length of time. Even more remarkable is 'Amr's inference, from such sighting, of a spiritual state that he felt guaranteed paradise for him:

31. We were with 'Amr b. al-ʿĀs in his last moments. He wept for a long time and turned his face to the wall ... Then he said: "No one was more beloved to me than the Messenger of Allah. No one seemed more majestic in my eyes. I could not bear to take my fill of looking at him because I venerated him too much. If someone asked me to describe him I could not bear to do so, because I never took my fill of looking at him. If I died in that state I would expect to be one of the people of Paradise."⁵⁷

⁵⁴ al-Sālihi, *Subul al-Hudā* (2:11).

⁵⁵ Muslim, *Ṣaḥīḥ* (*Ṭaḥā il, bab shaybiḥ salā Allah 'alayh wa-sallam*).

⁵⁶ al-Darīmī, *Sunan* (*Muqaddima*, 10: *fī ḥusn al-Nabī*); Ibn Abī ʿĀsim, *ʾIḥād* (6:116 §3335); al-Tabarānī, *al-Kabīr* (24:274 §696) and *al-Jawāz* (4:369 §4458) through trustworthy narrators cf. Haythamī, *Maṣmaʿ* (8:280); Bayhaqī, *Daʾirā il* (1:200).

⁵⁷ Muslim, *Ṣaḥīḥ* (*Imān, al-islām yuhathimu mā qablah wa-kadhā al-ḥijra wal-ḥajj*).

حَفَرْنَا عَمْرُو بْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ وَهُوَ فِي سَبَاقَةِ الْمَوْتِ بِكَيْ طَوِيلًا
وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ إِلَى أَنْ قَالَ: مَا كَانَ أَحَدًا أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ
وَلَا أَجَلَ فِي صَنِيِّ مِثْلِهِ وَمَا كُنْتُ أَطِيقُ أَنْ أَمْلَأَ صَنِيٍّ مِثْلَهُ إِجْلَالًا لَهُ وَلَوْ
سَبَيْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لِأَنِّي لَأَكُنْ أَمْلَأُ صَنِيٍّ مِثْلِهِ وَلَوْ مُتَّ عَلَى بَلَاكِ
الْحَالِ لَرَجَوْتُ أَنْ أَتَوَّنَ مِنْ أَهْلِ الْجَنَّةِ. رواه مسلم في الصحيح.

Hassan b. Thābit (60BH-40/562-660) expressed the same sublime admiration in memorable lines:

32. *When I beheld his lights shining out,
I placed in awe my hand before my eyes,
In fear for my sight at the beauty of his frame;
and now I look at him only to my capacity.
His light has made all lights down in his lights.
His face has replaced every sun and moonrise.
He is a spirit of light inside a body of moon
like a gown that was sewn with sparkling stars.*⁵⁸

لَا نَظَرْتُ إِلَى أَنْوَارِهِ سَطَمْتُ * وَضَعْتُ مِنْ يَدِي عَلَى بَصَرِي
خَوْفًا عَلَى بَصَرِي مِنْ حُسْنِ صُورَتِهِ * فَلَسْتُ أَنْظُرُهُ إِلَّا عَلَى قَدَرِي
الْأَنْوَارِ مِنْ نُورِهِ فِي نُورِهِ عَرَفْتُ * وَالرَّجَاءُ مِنْهُ طُلُوعُ الشَّمْسِ وَالْقَمَرِ
رُوحَ مَنْ النُّورِ فِي جِسْمِ مَنْ الْقَمَرِ * كَحُلَّةٍ لُسِجَتْ بِالْأَنْجُمِ الرَّاحِرِ
مِنْ شَعْرِ حَسَّانَ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ

Reciters of *mawlid* echo the above in a famous line:

⁵⁸ Hassān b. Thābit as cited in al-Tayyib Ibn Kīrān, *Sharh al-Salāt al-Mashshūyya* (p. 164) and al-Fāhir al-Kattānī's *Marāṭī al-Sa'āda* (p. 272).

33. *You are a sun, you are a moon, you are light on top of light.*

أَنْتَ نُورٌ فَوقَ نُورٍ أَنْتَ شَمْسٌ أَنْتَ بَدْرٌ

Another hadith describes the emotional reaction of a female Companion named Qayla bint Makhrama when she first laid eyes on the Prophet and realized the extent of his humbleness:

34. Abd Allāh b. Ḥassān al-Anbarī narrated from his grandmother and her sister, Ṣafīyya and Duḥayba, the daughters of 'Ulayba bint Ḥarmala – who had both been raised by Qayla bint Makhrama their paternal great-grandmother – from Qayla: 'I saw the Messenger of Allah sitting with his two knees drawn up, thighs against his chest and hands on the ground. When I saw him, the Messenger of Allah, sitting so humbly, I began to tremble in fear.'⁵⁹ Al-Ṭabarānī's version adds: 'Someone sitting next to him said: 'Messenger of Allah, the poor woman is trembling!' The Messenger of Allah said to me without looking at me, as I was behind him: 'Woman humble, do not tremble!' (*yā miskīna alayki al-sakīna*). When he said this, Allah took away from me the fear that had entered my heart.'

عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ الْعَنْبَرِيِّ قَالَ حَدَّثَتْنِي جَدَّتَانِي صَغِيرَةٌ وَكَبِيرَةٌ ابْنَتَا
عَمِّيَّةٍ بِنْتِ خَرَمَلَةَ وَكَانَتَا رِيسَتِي قِيلَةً بِنْتِ خَرَمَلَةَ رَضِيَ اللَّهُ عَنْهَا وَكَانَتْ
جَدَّةً أَيْحَاءٍ: أَيْهَا أَجْبَرْتُهُمَا أَنْبَاءَ رَأَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ قَاعِدٌ الْقُرْفَصَاءِ.
قَالَتْ: فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْمُخْتَبِعَ – وَقَالَ مُوسَى بْنُ إِسْمَاعِيلَ:
الْمُخْتَبِعُ – فِي الْجُلُوسَةِ أُرْعِدْتُ مِنَ الْفَرَقِ. أَبُو دَاوُدَ وَابْنُ خَرَّازٍ فِي الْأَدَبِ الْفَرْدِ

⁵⁹ Abū Dāwūd, *Sunan* (*Adab julās al-rasūl*): al-Bukhārī, *al-Adab al-Mufrad* (*Bāb al-qur'asā*); al-Tirmidhī, *Shamā'il* (*Mā jā'a fī jilsat Rasūl Allāhi*); al-Ṭabarānī, *al-Mu'jam al-Kabīr* (25:9 §1); and al-Bayhaqī, *Sunan* (3:235-236).

والزماني في الشامل والبيعي. والطبراني بزيادة فقال له جليله: يَا رَسُولَ اللَّهِ، أُرِيدَتِ الْمُسْكِيَّةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ وَأَمْ يَنْظُرُ إِلَيَّ وَأَنَا عِنْدَ طَهْرٍ وَبِنَا مِسْكِيَّةً، عَلَيْكَ الْمُسْكِيَّةُ. فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ أَذْهَبَ اللَّهُ عَنْكَ مَا كَانَ يَحِلُّ فِي قَلْبِي مِنَ الرَّغْبِ. قَالَ أَبُو عُبَيْدٍ - الْقَاسِمُ بْنُ سَلَامٍ - الْفَرَقَاءُ: أَنْ يَحِلَّ لِلرَّجُلِ كَيْدُ الْمُسْلِمِ وَكَوْنُ اخْتِيَارِهِ يَبْدُو وَضْعُهَا عَلَى سَائِلِهِ كَمَا يَحْتَجِي بِالْثَرِبِ.

In yet another testimonial, a self-blaming Ubay b. Ka'b compares his beholding of the Prophet, after the latter forcefully corrected a mistake that had crept into Ubay's heart, to seeing Allah Himself:

35. I was in the mosque when a man came in and prayed. I did not agree with his recitation. Another man entered and prayed yet differently. When we finished praying we all went to see the Messenger of Allah. I said: "This man has recited in a way I disagree with; then that one came in and recited differently yet!" The Prophet ordered them to recite, which they did, and he approved of them completely. A feeling of denial crept up in my mind which never occurred to me before, even during the Days of Ignorance. When the Messenger of Allah saw how I was affected he slapped my chest, whereupon I broke into a sweat and felt as if I were looking at Allah in fear. He said to me: "Ubay! It was revealed to me that I should recite the Qur'an according to one aspect/dialect (*ḥarf*): I replied to Him: 'Make it easy for my Community.' He said to me the second time: 'Recite it according to two aspects; I replied to Him: 'Make it easy for my Community.' He said to me the third time: 'Recite it according to seven aspects, and for each of My injunctions to you you have a request that will be answered.' I said: 'O Allah, forgive my Community! O Allah, forgive my Community!' and I delayed the third one to the day when all creatures shall seek out my help, including Ibrāhīm."⁶⁰

⁶⁰ Muslim, *Ṣaḥīḥ* (*Ṣaḥīḥ al-muṣaḥḥīn wa-qasrūhā, bayān amma al-Qur'ān 'alā sab' al-ḥarf*) and Ahmad, *Musnad* (35:102 §21171).

عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّي. فَقَرَأَ قِرَاءَةً أَكْرَمْتُهَا عَلَيْهِ ثُمَّ دَخَلَ آخَرُ فَقَرَأَ قِرَاءَةً يَسُورَى قِرَاءَةً صَاحِبِهِ. فَلَمَّا قَفَيْتَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ إِنَّ هَذَا قَرَأَ قِرَاءَةً أَكْرَمْتُهَا عَلَيْهِ. وَدَخَلَ آخَرُ فَقَرَأَ يَسُورَى قِرَاءَةً صَاحِبِهِ. فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ فَقَرَأَ: فَحَسَنَ النَّبِيُّ ﷺ سَأَلَهُمَا. فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ. فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا قَدْ ضَلَّيْتُ ضَرَبَ فِي صَدْرِي فَخَفَضْتُ عِزًّا وَكَأَنَّمَا أَنْظُرُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَقَالَ لِي: يَا أَبُي أُرْسِلْ إِلَيَّ أَنْ أَوْرَأَ الْقُرْآنَ عَلَى حَرْفٍ. فَرَدَدْتُ إِلَيْهِ: أَنْ هَوَّنَ عَلَى أُنْبِي. فَرَدَّ إِلَيَّ النَّائِيَةَ: إِنْ أُرَأَ عَلَى حَرْفَيْنِ. فَرَدَدْتُ إِلَيْهِ: أَنْ هَوَّنَ عَلَى أُنْبِي. فَرَدَّ إِلَيَّ النَّائِيَةَ: إِنْ أُرَأَ عَلَى سَبْعَةِ أَحْزَفٍ. فَلَمَّا بَكَرَ رَدَدْتُكَهَا مَسْأَلَةً نَسَائِلِيهَا. فَقُلْتُ: اللَّهُمَّ اغْفِرْ لِأُنْبِي! اللَّهُمَّ اغْفِرْ لِأُنْبِي! وَأَخْرَجْتُ النَّائِيَةَ لِئَوْفَى بِرُغْبِ إِلَيَّ اِلْتَقَى كَلْمُهُمْ حَتَّى إِذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. مُسَلِّمًا وَاحِدًا.

These four reports reveal the respective *jamālī* and *jalālī* poles of the Prophet's disposition, one of intimate closeness and one of daunting transcendence. A glimpse of this dual nature between intense attractive beauty (*jamāl*) and awesome majesty (*jalāl*) was captured in the following verse by a Shafī'i Syrian decedent of 'Abd al-Rahmān b. 'Awf famous for his Prophetic panegyrics, the poet of Fes and maternal ancestor of the Kartānī family, Sirāj al-Dīn Abū al-'Abbas Ahmad b. 'Abd al-Hayy al-Halabī (1050-1120/1640-1708) from his anthology entitled *Arā'is al-Aḥkār fī Madā'ih al-Mukhtār*:

36. And in his inward being the All-Exalted has hidden Himself;

and in this outward being is the manifestation of the All-Loving.⁶¹

وَبَيَّاطِنُهُ اخْتَصَى الْمُتَعَالَى * وَيُظَاهِرُهُ ظُهُورُ الْوَدُودِ
عَرَانِسُ الْأَفْكَارِ فِي مَنَاحِجِ الْمَخَارِ لِأَبِي الْعَبَّاسِ أَحْمَدَ بْنِ عَبْدِ الْحَكِيمِ الْخَلَّابِيِّ

Al-Darīmī's "Chapter on the Beauty of the Prophet"

Al-Darīmī related the hadith of al-Rubayy⁶² in the introduction to his *Sunan* in the chapter he entitled "Chapter on the Beauty of the Prophet" (*Bāb fī husn al-Nabiyi salā Allāhu alayh wa-sallam*). In that chapter he also mentioned the following reports, all of which related to the Prophetic light:

37. [From Jābir b. Samura:] I saw the Messenger of Allah on a moonlit moon, wearing a red tunic. I began to look at him and at the moon alternately. I swear that he was more beautiful in my eyes than the moon.⁶³

عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي لَيْلَةٍ إِضْحَاجَانِ وَعَلَيْهِ خُلَّةٌ خِرَاءٌ فَبَجَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ فَأَقْبَهُ كَانَ أَحْسَنَ فِي عَيْنِي مِنْ الْقَمَرِ سِنَّ الدَّارِمِيِّ. بَابُ حُسْنِ النَّبِيِّ ﷺ.

38. [Ibn 'Abbās:] He was gap-toothed and whenever he spoke, you could see something like light coming out from between his two front teeth.⁶⁴

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ رَسُولُ اللَّهِ ﷺ أَلْفَاحِ الشَّيْئَيْنِ إِذَا تَكَلَّمَ رُبِّي كَأَنَّ نُورًا يَخْرُجُ مِنْ بَيْنِ ثَنَائِهِ. الدَّارِمِيُّ. بَابُ حُسْنِ النَّبِيِّ ﷺ.

39. [Ibn 'Umar:] I never saw anyone more helpful or more generous or more courageous or more luminous (*awḥa'a*) and lustrous (*awḍa'a*) than the Messenger of Allah.⁶⁵

قَالَ ابْنُ عُمرَ رَضِيَ اللَّهُ عَنْهُمَا مَا رَأَيْتُ أَحَدًا أَبْجَدَ وَلَا أَجْوَدَ وَلَا أَشْجَعَ وَلَا أَضْوَأَ وَلَا أَوْضَأَ مِنْ رَسُولِ اللَّهِ ﷺ. الدَّارِمِيُّ. بَابُ حُسْنِ النَّبِيِّ ﷺ.

40. [al-Barā' b. 'Āzib:] A man asked: "Was his face like the sword?" al-Barā' said: "No, like the moon."⁶⁶

عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُهُ رَجُلٌ قَالَ أَرَأَيْتَ كَانَ وَجْهُ رَسُولِ اللَّهِ ﷺ مِثْلَ السَّيْفِ قَالَ لَا مِثْلَ الْقَمَرِ. الدَّارِمِيُّ. بَابُ حُسْنِ النَّبِيِّ ﷺ.

⁶¹ Azza bint 'Iyād said she heard Abū Qirṣāfa narrate:

41. When I, my mother and my aunt pledged our loyalty to the Messenger of Allah and were on our way back from meeting him, my mother and my aunt said to me: "Son, we have never seen the like of this man or anyone with a more handsome face, or purer clothes, or softer speech. We saw as if light was coming out of his mouth."⁶⁶

⁶¹ In al-Kattānī's *Marāṭī al-Sa'āda* (p. 268).

⁶² al-Darīmī, *Sunan* (*Muqaddima*, 10; *fī husn al-Nabī*).

⁶³ *Ibid*.

⁶⁴ *Ibid*.

⁶⁵ *Ibid*.

⁶⁶ al-'Abbarī, *al-Mu'jam al-Kabīr* (3:3 §2518).

عَنْ عَزَّةَ بِنْتِ عِيَاضٍ قَالَتْ سَمِعْتُ أَبَا قُرَيْبَةَ يَقُولُ لَمَّا بَايَعْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأُمِّي وَخَالَي وَرَجَعْنَا مِنْ عِنْدِهِ مُنْصَرِفِينَ قَالَتْ لِي أُمِّي وَخَالَي: يَا بَنِي مَا زَأَيْنَا مِثْلَ هَذَا الرَّجُلِ أَحْسَنَ مِنِّي وَجْهًا وَلَا أَتْقَى ثَوْبًا وَلَا أَلَيَّ كَلَامًا وَزَأَيْنَا كَأَنَّ الثَّوْرَ يَخْرُجُ مِنْ فِئِهِ. الطبراني

42. [Jābir b. Samura:] A man said: "Was his face like the sword?" Jābir replied: "No. Rather, it was like the sun and the moon, and it was round."⁶⁷

عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَجُلٌ وَجْهَهُ ﷺ مِثْلَ السَّيْفِ؟ قَالَ لَا بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ وَكَانَ مُسْتَبِيرًا رَوَاهُ مُسْلِمٌ. قَالَ الْعَبْدُ الضَّعِيفُ: كَانَ الْإِبْرَاهِيمُ وَجَابِرُ بْنُ جَعْفَانَ قَوْلَ حَسَّانَ وَكَعْبِ بْنِ زُهَيْرٍ بِشَبِّهِ نَوْرِ وَجْهِهِ ﷺ بِالْأَيْفِ، وَإِنَّا الصَّحِيحُ تَشْبِيهِهُ بِنَوْرِ الْقَمَرَيْنِ؛ وَمِثْلَ هَذَا التَّصْحِيحِ فِي جَمْعٍ مِنْ أَحَادِيثِ الصِّفَاتِ النَّبَوِيَّةِ الْمَثُورَةِ عَنْهُمْ رَضِيَ اللَّهُ عَنْهُمْ. كَمَا يَأْتِي.

Like the Sun and the Moon, not Like the Sword

Both Jābir b. Samura and al-Barā' b. Āzib's correctives appear to take issue with the comparison of the Prophet's light to a burnished sword devised by poets such as Ḥassān b. Thābit and Ka'b b. Zuhayr respectively:

43. *He came as an illuminating and guiding light
shining bright just like the burnished Indian sword.*⁶⁸

قَالَتْ سَيْرُاجًا مُسْتَبِيرًا وَخَادِيًا * يُلَوِّحُ كَمَا لَوَّحَ الصَّقِيلُ الْمُهَيَّأُ
مِنْ دِيوَانِ حَسَّانَ بْنِ ثَابِتٍ.

44. *Truly the Messenger is a light whose illumination is sought
—a drawn Indian sword, one of the swords of Allah.*⁶⁹

إِنَّ الرَّسُولَ لَنَوْرٌ يُسْتَقَامُ بِهِ * مُهَيَّأٌ مِنْ سَيُوفِ اللَّهِ مُسْتَلَوٌ
رَوَاهُ ابْنُ هَشَامٍ فِي السِّيرَةِ مِنْ قَصِيدَةِ بَانَتْ لَكَعْبِ بْنِ زُهَيْرٍ.

This corrective is confirmed by the wording preferred by many other Companions:

45. [Ka'b b. Malik:] I greeted the Prophet as his face beamed with joy (*yabruqu wajhihu*).... Whenever the Prophet was happy, his face was illuminated (*istamāra wajhih*) as if it were a piece of the moon (*qif'atu qamar*). We could tell.⁷⁰
Another version from Ka'b has: "as if it were the halo of the moon (*dārātu qamar*)."⁷¹

قَالَ كَعْبُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَبْرُقُ وَجْهَهُ مِنْ السُّرُورِ وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرَّ اسْتَبَارَكَ وَجْهَهُ كَأَنَّ وَجْهَهُ قِطْعَةٌ قَمَرٍ. قَالَ: وَكُنَّا نَعْرِفُ ذَلِكَ. رَوَاهُ الشَّيْخَانُ. وَعَنْ الطَّبْرَانِيِّ: اسْتَبَارَكَ وَجْهَهُ كَأَنَّ وَجْهَهُ دَارَةُ قَمَرٍ.

⁶⁹ Ibn Hishām, *Sīra* (3/4: 510-512 lines 39-51).

⁷⁰ al-Bukhārī, *Ṣaḥīḥ* (*Maṭālib*, *Bāb sifāt al-Nabī*) and Muslim (*Ṣaḥīḥ*, *Tawba*, *Qissat* *ḡawāḥ* Ka'b b. Malik).

⁶⁷ Muslim, *Ṣaḥīḥ* (*Ḥadīth*, *Bāb shaybāh galla Allāh 'alayhi wa-sallam*).

⁶⁸ Ḥassān, *Dirwān* (p. 101 §88).

⁷¹ al-Tabarānī, *al-Mu'jam al-Kabīr* (19:69-70 §136).

46. [Hubayr b. Mu'īn:] The Prophet was at the arak-tree pass giving away [spoils] after he finished with Hunayn and he turned towards us, his face like the crescent moon (*shuqqat al-qamar*).⁷²

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ وَهُوَ عِنْدَ نَبِيِّ الْأَرَاكِزِ وَهُوَ يُعْطِي حَيْثُ قَرَعَ مِنْ حَيْثُ انْفَلَتَ إِلَيْنَا وَوَجْهُهُ مِثْلُ شِقَّةِ الْقَمَرِ الطَّبْرَانِي.

47. [Tāriq b. Shihab al-Muhājir:] I saw the Prophet in Madina and he asked us: "Do you have anything with you to sell?" We replied: "This camel." The Prophet said: "How much?" We said: "So many *wesq* [about 240 double-handed scoops] of dates." He took its rein and went. I and my companion said: "We have just sold [on credit] to a man and we do not even know who he is!" One of the women that were with us said: "I guarantee the price of the camel. I saw the face of a man like the full moon. He will not cheat you." In the morning, a man brought us the dates and said: "I am the messenger of the Messenger of Allah. He bids you eat of these dates until sated, and weigh them until you have full weight." We did so. Then we entered Madina.⁷³

عَنْ طَارِقِ بْنِ شِهَابٍ الْحَارِثِيِّ رَضِيَ اللَّهُ عَنْهُ: تَرَكْنَا الْمَدِينَةَ، فَخَرَجَ عَلَيْنَا رَجُلٌ، فَقَالَ: مِنْ أَيْنَ أَقْبَلْتُمْ؟ قُلْنَا: مِنَ الرَّيْدَةِ، أَوْ مِنْ حَوْلِهَا، قَالَ: مَعَكُمْ نَهْيٌ مُسَوِّمَةٌ؟ قُلْنَا: نَعَمْ، هَذَا الْبَعِيرُ، قَالَ: بِكُمْ؟ قُلْنَا: بَعْدًا وَكَذَا، وَنَشَأَ مِنْ نَحْرٍ، فَأَخَذَ بِحُطَامِهِ يَحْرَهُ، ثُمَّ دَخَلَ بَيْتَ الْمَدِينَةِ،

⁷² al-Tabarānī, *al-Mu'jam al-Kabīr* (2:136 §1575).

⁷³ Ibn al-Mubārak, *Zuhd* (p. 410-411 §1164); Daragunī, *Sunan* (3:44-45); Abū Ya'lib, *Majma'at* (p. 109-109 §109) cf. al-Buḥārī, *Ithāf* (5:197-198 §4522); Ibn Hajar, *Maṭālib* (7:284-286 §1393 *ḥadīth ṣaḥīḥ*); al-Tabarānī, *Kabīr* (8:376-377 §8175) cf. Haythamī, *Majma'at* (6:23); Ibn Hibbān, *Saḥīḥ* (14:517-519 §6562 *isnād ṣaḥīḥ*) cf. al-Haythamī, *Mawarid* (5:293-295 §1683 *isnād ṣaḥīḥ*); al-Hākim, *Mustadrak* (2:611-612); Abū Nu'aym, *Ma'rifa* (3:1555-1556 §3938); al-Bayhaqī, *Sunan* (1:76) and *Dalā'il* (3:380).

قُلْتُ: أَيُّ نَهْيٍ صَنَعْتَا؟ يَمْنًا بَعِيرًا مِنْ رَجُلٍ لَا نَعْرِفُهُ، قَالَ: وَنَشَأَ ظَهْرِيَّةً فِي جَانِبِ الْجَبَاءِ، فَقَالَتْ: أَمَا صَارِيَّةٌ تَمَنَّيَ الْبَعِيرُ، لَقَدْ رَأَيْتُ وَجْهَ رَجُلٍ مِثْلَ الْقَمَرِ لَيْلَةَ الْبُذْرِ، لَا يَحْسُ بِكُمْ، فَلَمَّا أَصْبَحْنَا أَتَى رَجُلٌ وَنَمَّ نَحْوَهُ، فَقَالَ: أَمَا رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ أَنْ تَأْكُلُوا مِنَ الشَّعِيرِ حَتَّى تَشْبَعُوا، وَأَنْ تَكْتَلُوا حَتَّى تَسْتَوْفُوا، قَالَ: فَقَعَلْنَا، ثُمَّ دَخَلْنَا الْمَدِينَةَ. رواه ابن المبارك والدارقطني وأبو يعلى والطبراني وابن حبان والحاكم وأبو نعيم والبيهقي.

This comparison of the Prophet to the full moon recurs time and again on the lips of the Companions. Its effect and significance were self-evident to desert Arabs who knew the meaning of God-given light in pitch-dark night and appreciated the connection between it and dear guidance for survival. Thus did the grateful Madinian women and children express their joy when they saw the Prophet's convoy emerge from the outlying mountain trail at the time of his emigration and/or on his return from Tabūk, in what was to become the most famous couplet of *mawlid* celebrations everywhere, as narrated from 'Ubayd Allah b. Muḥammad b. 'Ā'isha:

48. When the Messenger of Allah came to Madina the women, boys, and girls recited:

*The full moon has risen over us
from the pass of al-Wadā'!
We must give thanks
as long as there remains one who calls to Allah!*⁷⁴

⁷⁴ Abū al-Hasan al-Khiliā'i at the very end of his *Fawa'id* (Shamīla ed. §1020) and al-Bayhaqī, *Dalā'il* (2:506-507, 5:265-266); cf. Ibn Kathīr, *Bidāyat* (4:488, 7:191); Ibn Hajar, *Fath* (7:261).

قال الحافظ أبو الحسن علي بن الحسن الخليلي المكي سنة 492 في آخر الترويض المشناه
البحان الصالح والنواب المعروف بالجليات: أخبرنا أبو محمد عبد الرحمن بن عمرو بن
محمد الشاهد قال حدثنا محمد بن جعفر بن ذرارة عنده قال حدثنا الفضل بن الحارثي قال:
سمعت عبيد الله بن محمد بن عاصم يقول لما قدم رسول الله ﷺ المدينة
جعل النساء والصبيان والنو لآلئ يفلن:

طَلَعَ الْبَدْرُ عَلَيْنَا * مِنْ بَيِّنَاتِ الْوَدَاعِ
وَجَبَّ الشُّكْرُ عَلَيْنَا * مَا دَعَا لَهُ كَاغِ
ورواه أيضاً الحافظ البيهقي في دلائل النبوة.

Hassān declaimed:

49. *Whenever his forehead emerged in pitch-black darkness
it would shine like the blazing luminary of dark night.*⁷⁵

مَنْ يَبْدُ فِي الدَّاجِي الْبُهِيمِ جَيْمُهُ * يَلْخُ بِمِثْلِ مَضِيحِ الدَّاجِي التَّوَيْدِ
البيهقي في الدلائل من ديوان حسان بن ثابت

'Ā'isha recalled the above verse when she observed:

50. He had a broad forehead. Whenever his forehead showed from beneath his hair, or in the early morning or at dusk, and whenever he emerged facing the people, they saw his forehead as if it were the light of the burning torch [i.e. the moon].⁷⁶

⁷⁵ Hassān, *Diwān* (p. 67 §52); al-Bayhaqī, *Dalā'il* (1:302); cf. al-Zurqānī, *Sharḥ al-Mawāḥib* (4:104-105 *Shamā'il*: wa-anna jahmahu al-karīm).
⁷⁶ al-Bayhaqī, *Dalā'il* (1:302) and Ibn Asākir, *Tārīkh* (3:359).

عن عاصمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ كَانَ ﷺ أَجَلِي الْجَبِينِ إِذَا طَلَعَ جَيْمُهُ مِنْ بَيْنِ
الشَّعْرِ أَوْ طَلَعَ فِي قَلْبِ الصُّبْحِ أَوْ عِنْدَ ظُلُلِ اللَّيْلِ أَوْ طَلَعَ يَوْجُهُ عَلَى النَّاسِ
تَرَاهُ جَيْمَةً كَأَنَّهُ صَوْنَةُ السَّرَاحِ الْمُتَوَقِّدِ بِتَلَاكُلٍ. رواه البيهقي في دلائل النبوة
وابن عسك.

Her father Abū Bakr al-Siddīq declaimed in similar terms:

51. *Veracious, purified and elect, calling to goodness
Like the light of the full moon dispelling darkness.*⁷⁷

أَيُّنْ مُضْطَلَّقِي لِلْخَيْرِ بَدْعُو * كَضَوْءِ الْبَدْرِ زَايِلَةِ الظُّلَامِ
البيهقي وابن عسك من ديوان أبي بكر الصديق رضي الله عنه

52. *Truly he is a beacon pointing to Allah and a mercy
Immortal in those everlasting gardens.*⁷⁸

فَكَانَ سِرَاجًا لِلْإِلَهِ وَرَحْمَةً * يُجَلِّدُ فِي بِلَاقِ الْجَنَانِ الْوَارِثِ
روى الأول ابن عسك وكلاهما في ديوان الصديق

Umar b. al-Khaṭṭāb habitually applied to the Prophet the famous verse of Zuhayr b. Abī Salmā:

53. *If you were anything other than a human being
you would be light on the night of a full moon.*⁷⁹

⁷⁷ al-Bayhaqī, *Dalā'il* (1:301) and Ibn Asākir, *Tārīkh* (3:358), cf. Abū Bakr al-Siddīq, *Diwān* (p. 162).
⁷⁹ Abū Bakr al-Siddīq, *Diwān* (p. 71).
al-Bayhaqī, *Dalā'il* (1:301) and Ibn Asākir, *Tārīkh* (3:358).

وكان يمثل عمر الداروق رضي الله عنه وأرضاه يقول زهير بن أبي سلمى:
لَوْ كُنْتُ مِنْ نَبِيٍّ يَمُوتُ بِبَكْرٍ * كُنْتُ الْمُجِيءَ لِلْبَيْتِ الْبَكْرِ
رواه البيهقي وابن عساكر

When the Prophet left Mecca and emigrated to Madina his paternal aunt, 'Atika bint 'Abd al-Muttalib, recited something similar—although, al-Bayhaqī said, she still followed the religion of Quraysh:

54. *My eyes! Overflow with streaming tears shed for the acclaimed one, the full moon of Hashim's House!*⁸⁰

واندنت عاتكة بنت عبد المطلب عند الهجرة:
عَبَّيْتُ جُودًا بِالْأَمُوعِ السَّوَاحِمِ * عَلَى الرُّضَى كَالْبَكْرِ مِنْ آلِ هَاشِمِ
رواه أبو نعيم والبيهقي وابن عساكر

Thus the Prophet evokes the light of the sun for its brilliance and the light of the moon for its beauty, themes which Hassān reunited and to which he added a third, the sparkle of stars, in the lines already quoted above (*When I beheld his lights shining out, I placed in awe my hand before my eyes...*).

The Prophet's uncle al-'Abbās b. 'Abd al-Muttalib said:

55. *You are a light from the Almighty, the Giver of Mercy subduing paganism and idol-worshippers.*⁸¹

وقال أخوها العباس رضي الله عنه:

⁸⁰ Abū Nu'aym, *Dalā'il* (p. 639 §566), al-Bayhaqī, *Dalā'il* (1:301), and Ibn 'Asākir, *Tārīkh* (3:359).

⁸¹ Abū Zayd al-Qurashī, *Jumharat Ash'ar al-'Arab* (p. 29).

أَنْتَ نُورٌ مِنْ عَزَائِرِ رَاحِمٍ * تَنفُصُ الشَّرَّكَ وَطَبَاكَ الْوَكْرُ
حكاه عنه أبو زيد القرشي في جهرة أشعار العرب.

[Abd al-Rahmān b. 'Awf:]

56. *A Prophet who came when people sulked in haughtiness and in the pitch-black darkness of the night of disbelief, whereupon he dispelled this darkness with abundant light and he was shouldered by all those who submitted.*⁸²

وقال عبد الرحمن بن عوف رضي الله عنه:
نَبِيٌّ كَمِيٍّ وَالنَّاسُ فِي عُجْجِيَّةٍ * وَفِي سَدَفٍ مِنْ ظُلُمَةِ الْكَفْرِ مُعْتَمِ
فَاتَفَتَحَ بِالنُّورِ الْمُجِيِّ ظُلَامَهُ * وَسَاعَدَهُ فِي أَمْرِهِ كُلُّ مُسْلِمٍ
رواه التميمي الأصفهاني وأورده الزخشرقي في ربيع الأبرار

The first and foremost of those who shouldered him are the guarantee of religion for the common believers and thus deserve special honor:

[Abū al-Tufayl 'Āmir b. Wathila:]

57. *Truly the Prophet is the light that has dispelled the blindness of our past and future; And his close friends are the protection of our religion, and they have rights over us and we are obligated to them.*⁸³

وقال أبو الغليل عامر بن واثلة رضي الله عنه:

⁸² al-Taymī, *Dalā'il* (p. 185-187 §239) and al-Zamakhsharī, *Rub' al-Ab'ar* (2:260 §88) cf. Ibn Sayyid al-Nās, *Mīnah al-Madh* (p. 176).

⁸³ al-Kharā'if, *Makārim* (3:1339-1341 §127); Abū al-Faraj al-Asfahānī, *Aghāni* (13:161 *Abd al-Tufayl wa-Nasabuh*); Ibn 'Asākir, *Tārīkh* (26:130); al-Jurāwī, *Hamāza Maghribiyya* (1:62-63 §15).

إِنَّ النَّبِيَّ مُحَمَّدَ النَّوْرَ الَّذِي كُنِيَئَتْ * بِدَعَائِمَاتِ مَا خُفِيَئَتْ وَرَأَيْئَاتِ
وَرَفُطَةِ عَصْمِيَّةٍ فِي دِينِنَا وَكَلَمِئَمْ * فَضَّلَ عَلَيْنَا وَحَقَّ وَأَجِبَ فِينَا
رَوَاهُ الْخِرَاطِيُّ وَأَبُو النُّرَجِ الْأَصْفَهَانِيُّ وَابْنُ عَسَاكِرٍ وَابْنُ الْأَرْصَادِ فِي الْجَاهِلِيَّةِ الْغَرِبِيَّةِ

His Knowledge of the Unseen

[Hassān b. Thābit:]

58. *He left a people who preferred their minds over him
and dawned on a people with a light renewed. ...
A Prophet who sees what those around him cannot see
reciting the Book of Allah in every place of prayer.
If he says something unseen one day
It is confirmed the same day on the next morning.*⁸⁴

وقال حسان رضي الله عنه:

تَرَحَّلَ عَنْ قَوْمٍ فَضَّلَتْ عُيُوبُهُمْ * وَحَلَّ عَلَى قَوْمٍ بِنُورٍ مُجَرَّدٍ
نَبِيٌّ يَرَى مَا لَا يَرَى النَّاسُ حَوْلَهُ * وَيَتْلُو كِتَابَ اللَّهِ فِي كُلِّ مَسْجِدٍ

.....

وَأَنَّ قَالَ فِي يَوْمٍ مَقَالَةٍ غَائِبٍ * فَتَصْدِيدُهَا فِي الْيَوْمِ أَوْ فِي صُحَى الْعَدِ
رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ

The Prophet's God-given knowledge of the unseen was indisputable to the believers in accordance with his title of *Nabī* by definition. When the unbelievers were routed at Hunayn their leader Mālik b.

⁸⁴ Hassān, *Dīwān* (p. 58-59 §47); al-Tabarānī, *al-Muṣaṣṣam al-Kabīr* (25: 256); al-Bayhaqī, *Dalā'il* (1:280).

'Awf tied to Tā'if. The Prophet said: "If he came to me as a Muslim I would return to him all his relatives and property." When news of this reached Mālik, he went to the Prophet and accepted Islam. The prophet then returned to him all his relatives and property, and gave him an additional hundred camels.⁸⁵ Mālik b. 'Awf later declaimed:

59. *I have never seen nor heard of anyone
among all people the like of Muhammad.
True to his promise, he lavishly fulfills the seeker of a gift
and at your wish he foretells you the morrow.*⁸⁶

قال الإمام النووي رحمه الله في تهذيب الأسماء واللغات: مَالِكُ بْنُ عَوْفٍ هُوَ الَّذِي
كَانَ رَيْسَ الْمُسَرِّكِينَ يَوْمَ خَيْبَرٍ، فَلَمَّا انْتَهَرَهُمُ الْخَلِيفَةُ مَالِكُ بِالْعُلَّاقِيبِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ لَوْ أَنَّنِي مَالِكٌ مُسْلِمًا لَرَدَدْتُ عَلَيْهِ أَهْلَهُ وَمَالَهُ مِائَةً لِمَا
فَلَحِقَ بِرَسُولِ اللَّهِ ﷺ وَقَدْ خَرَجَ مِنَ الْجَعْرَانَةِ فَأَسْلَمَ، فَأَعْطَاهُ أَهْلَهُ وَمَالَهُ
وَأَعْطَاهُ مِائَةً مِنَ الْإِبِلِ كَمَا أَعْطَى سَائِرَ الْكُوفَةِ. فَأَتَيْتُهُ مَالِكُ:

مَا إِن رَأَيْتُ وَلَا سَمِعْتُ بِوَاحِدٍ * فِي النَّاسِ كُلِّهِمْ كَيْفَ لَمْ يَحْمَدِ
أَوْفَى وَأَعْطَى الْجَوِيلَ لِبَحْسٍ د * وَنَحْنُ تَشَأُ مُجْزَأَكَ عَنَّا فِي عَدِ
رَوَاهُ ابْنُ عَسَاكِرٍ وَابْنُ عَبْدِ الْبَرِّ فِي الإِصْبَاحِ

The Prophet indicated that his knowledge of the unseen (*ilm al-ghayb*) was formerly partial then became complete at a later point. This completion took place first in dream as expressed in the hadith "everything became manifest to me" cited at the end of Part I: then while he was awake when he said in the famous hadith of the eclipse, "Nothing whatsoever that I had not been shown before is left but I was shown it while I stood right here." This was stated by the great

⁸⁵ al-Nawawī, *Tahdhīb al-Asmā' wal-Lughāt* (sub Mālik b. 'Awf).

⁸⁶ Ibn Asākir, *Tārīkh* (58:488); al-Jurāwī, *Ḥamasa Maghribiyya* (1:74 §23).

Andalusian scholar Ibn Abī Jamra (d. 699/1300) – whom Ibn ‘Aṭā’ Allāh in dream saw the Prophet call “the Sultan of East and West”⁸⁷ – in his commentary on his abridgment of *Ṣaḥīḥ al-Bukhārī*:

60. Asmā’ bint Abī Bakr came to ‘Ā’isha while the latter was in prayer and said: “What are they doing?” She pointed to the sky – the people were all standing in prayer – and said “*Subḥān Allāh*.” Asmā’ said: “A [cosmic] sign?” She nodded yes. Asmā’ then stood in prayer until she became faint, whereupon she poured water on her head. The Prophet then glorified Allāh Most High and said: “Nothing whatsoever that I had not been shown before is left but I was shown it while I stood right here, even Paradise and Hell. It was revealed to me that you will be tested in your graves just like the test of the Anti-Christ. It will be said ‘What do you know about this man?’ The believer will say: ‘This is Muḥammad, he brought us clear proofs and guidance so we responded and followed him. This is Muḥammad!’ three times. He will be told: ‘Sleep the sleep of the righteous, we can tell that you were firm and sure about him.’ But as for the hypocrite, he will say: ‘I do not know; I heard people say something so I said it.’”⁸⁸

عَنْ فَاطِمَةَ بِنْتِ الْمُظَرِّ بْنِ الزُّبَيْرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ قَالَتْ
أَتَيْتُ عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ: مَا سَأَلَ النَّاسُ؟ فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا
النَّاسُ قِيَامًا فَقَالَتْ: مُبْتَحَقَاتُ اللَّهِ. قُلْتُ: أَيُّهُ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى نَعَم.
فَنُفِثْتُ حَتَّى تَجَلَّاهِ النَّبِيُّ فَبَجَلْتُ أَصْبَ عَلَى رَأْسِي لِلَّهِ فَحَمِدَ اللَّهُ عَزَّ
وَجَلَّ النَّبِيَّ ﷺ وَأَتَنَى عَلَيْهِ ثُمَّ قَالَ: مَا مِنْ شَيْءٍ أَمْ أَكُنْ أُرِيتهُ إِلَّا رَأَيْتُهُ فِي
مَقَامِي حَتَّى ابْجُثَ وَالنَّارُ فَأَوْحَى إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي بُيُوتِكُمْ بِمِثْلِ – أَوْ

قَرِيبٌ، لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ – مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ. يُقَالُ: مَا
عَلِمْتُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ – أَوِ الْمُؤَقِنُ، لَا أَذْرِي بِأَيِّمَا قَالَتْ أَسْمَاءُ –
يَقْبُولُ هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَابْتَعْنَا، هُوَ
مُحَمَّدٌ نَلَاثًا. يَقَالُ: ثُمَّ صَلَّيْنَا، قَدْ عَلِمْنَا أَنْ كُنْتُ لِمُؤَقِّنًا بِهِ. وَأَمَّا الْكَافِرُ –
أَوِ الْمُرْتَابُ، لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ – يَقْبُولُ: لَا أَذْرِي، سَمِعْتُ
النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ. مَعْنَى عَلَيْهِ.

Ibn Abī Jamra said:

61. It contains a proof that he did not see all of the unseen before but only part of it, and that in that place his vision of all those things became complete... The question is: is what is meant here, *all* unseen matters in absolute terms, or only whatever he needed to tell his Community and what concerned him exclusively in his noble person? The wording can be understood either way; but the preponderant meaning is the latter one ... and the first is precluded... since it is tantamount to making the Creator and the created equal, which is impossible.⁸⁹

قال الإمام ابن أبي حمزة الأندلسي رحمه الله في هجته النفوس شرح مختصر صحيح البخاري:

فيه دليل على أنه ﷺ لم يكن يرى مِنَ الْعَلِيِّ جَمِيعَهُ فِي الزَّمَانِ الْمَقْدَمِ عَلَى
هَذَا الْمَوْطِنِ إِلَّا الْبَعْضَ، وَإِنَّهُ فِي هَذَا الْمَوْطِنِ تَكَثَّرَتْ لَهُ الرُّؤْيَةُ لِنَلِكِ
الْأَشْيَاءِ كُنْهًا. وَيُرَدُّ عَلَى هَذَا سُؤَالٌ، وَهُوَ أَنْ يُقَالُ: هَلِ الْمُرَادُ بِهِ جَمِيعُ
النُّبُوِيَّاتِ؟ أَوِ الْمُرَادُ بِهِ مَا يَخْتَارُ بِهِ الْإِنْسَانُ إِلَى أَمْنِهِ وَمَا يَجُصُّهُ ﷺ فِي دَانِهِ

⁸⁷ Dream 70 of *al-Marāṭ al-Ḥisān* printed at the end of the 1997 edition of *Baḥjat al-Nuḥās*. Ibn Abī Jamra said that while he was writing *Baḥjat al-Nuḥās* he saw the Prophet visit him with the *ḥubayrā* and *Ṣaḥāba* seventy times and recorded all of it.
⁸⁸ *al-Bukhārī, Ṣaḥīḥ* (Ibn, man aṭāb al-jurā bi-ṣḥāḥat al-yad wal-ra 5). Muslim, *Ṣaḥīḥ* (Kusāf, mā urīda alā al-Naḥf fi ṣaḥīḥ al-kusāf).

⁸⁹ Ibn Abī Jamra, *Baḥjat al-Nuḥās* (1: 119-120).

الْمَكْرَمَةُ؟ وَالْجَوَابُ: أَنْ لَفْظَ الْحَدِيثِ مُحْتَمِلٌ لِلرَّجُلَيْنِ مَعًا، وَالظَّاهِرُ مِنْهَا:
الرَّجُلُ الْأَخِيرُ؛ وَالْأَوَّلُ مَعْنَى... لِأَنَّ ذَلِكَ يُؤَدِّي إِلَى اسْتِزَاءِ الْخَالِقِ
وَالْمَخْلُوقِ وَهُوَ مُسْتَحْجِلٌ.

Ibn Abī Jamra continued:

62. As for his words "What do you know about this man?" what is meant here by the man is the Prophet himself, and seeing him with one's own eyes. In this there is a proof of the greatness of the power of Allah Most High, since people die at one and the same time in all four corners of the earth, in different places, some near and some far, yet they all see him near them; as the term *hādihā* is not used by the Arabs except to indicate someone who is near. There is also in this a rebuttal of those who claim that it is impossible to see the Prophet at one and the same time in different places and in different forms, since the Divine power is able to effect all that. In addition the Prophet said: "Whoever sees me in dream has certainly seen me in reality." So whoever says he cannot be seen has belied this hadith and has put limits on infinite, boundless, and incomparable Divine power.⁹⁰

ثم قال ابن أبي حمزة:

قَوْلُهُ ﷺ (يَقُولُ مَا عَلِمْتُكَ يَهَذَا الرَّجُلِ؟) هَذَا الرَّجُلُ الْمُرَادُ بِهِ: ذَاتُ النَّبِيِّ ﷺ، وَرُؤْيُهَا بِالْعَيْنِ. وَفِي هَذَا دَلِيلٌ عَلَى عَظَمَةِ قُدْرَةِ اللَّهِ تَعَالَى، إِذِ النَّاسُ يَمُوتُونَ فِي الزَّمَانِ النَّفَرَةِ فِي أَقْطَارِ الْأَرْضِ عَلَى اخْتِلَافِهَا وَبَعْدَهَا وَقُرْبِهَا، كُلُّهُمْ يَرَاهُ ﷺ قَرِيبًا مِنْهُ، لِأَنَّ لَفْظَ (هَذَا) لَا تَسْتَعْمِلُهُ الْعَرَبُ إِلَّا فِي

⁹⁰ Ibn Abī Jamra, *Bahiyat al-Nufus* (1:123).

الْقَرِيبِ. وَفِي هَذَا رَدٌّ عَلَى مَنْ يَقُولُ بِأَنَّ رُؤْيَةَ النَّبِيِّ ﷺ فِي الزَّمَنِ الْفَرْدِي فِي أَقْطَارِ مُخْتَلِفَةٍ عَلَى صُورٍ مُخْتَلِفَةٍ لَا تُمْكِنُ؛ لِأَنَّ الْقُدْرَةَ صَاحِبَةٌ بِمُقْتَضَى مَا نَحْنُ بِسَيِّلِهِ، وَقَدْ قَالَ ﷺ: مَنْ رَأَى فِي الْمَاءِ فَقَدْ رَأَى. فَمَنْ يَقُولُ بِعَدَمِ الرُّؤْيَةِ فَقَدْ كَذَّبَ هَذَا الْحَدِيثَ وَقَدْ حَصَرَ الْقُدْرَةَ الَّتِي لَا تَنْحَصِرُ وَلَا تُجْمَعُ إِلَى حَدٍّ وَلَا إِلَى قِيَاسٍ.

His perspiration was luminous and seemed like pearls

63. [Ā'isha:] I was spinning while the Messenger of Allāh was mending his sandals and I was observing him. His forehead began to perspire and his perspiration gave off light. I gaped in astonishment. He looked at me and said: "What is the matter? Why are you gaping?" I said: "Messenger of Allāh! I looked at you and your forehead began to perspire and your perspiration gave off light. If Abū Kabir al-Hudhali had seen you he would have known that you are most deserving of his poetry." The Prophet asked: "And what does Abū Kabir say?" She said: "He says:

*And one exempt of any remain of menses,
born of hale nurse unsolled,
Were you to look at his facial traits
— they beam like a white lightning-cloud!*

Hearing this, the Prophet rose and kissed me between the eyes, saying: "Allāh grant you goodness on my behalf." Ā'isha, for as long as you are happy with me just as I am happy with you!⁹¹

⁹¹ Narrated through al-Bukhari by Abū Nu'aym in *Hilyat al-Nabi* (2:45-46), al-Khatib with two more chains in *Tārīkh Baghād* (13:252-253), al-Bayhaqi in *al-Sunan al-Kubra* (7:422-423), and Ibn Asakir in his *Tārīkh* (3:307-309). Al-Mizzi narrated this hadith in *Tahdhib al-Kamāl* (28:318) as an example of a rare, long-narrated report that comes only through the reliable Kharijī Imām, genealogist, philologist, and centennarian historian Ma mar b. al-Muhanna Abū Ubayda al-Taymī al-Basrī. The verses are cited in Abū Kabir al-Hudhali's chapter at the begin-

عن عائشة رضي الله عنها قالت كنت قاعدة أعزل والنبي ﷺ يجصف نعله
 فجعل جبينه يمرق وجعل عرقه ينزل نورا بهت نظرت إني رسول الله ﷺ
 فقال ما لك يا عائشة مبت؟ قلت جعل جبينك يمرق وجعل عرقك ينزل
 نورا ولو رآك أبو كبير الملقب لعلم أنك أحق بشيعة. قال وما يقول أبو
 كبير؟ قالت قلت يقول:

ومبرىء من كل غير خبيثة * وقد مر ضمة وذاء مغيب
 وإذا نظرت إلى أسرة وجهه * برقت كبرق المعارض المتهلل

قالت فقام إلي النبي ﷺ وقيل بين عيني وقال جزاك الله يا عائشة عني جزا
 ما سرت مني كسروري منك. رواه أبو نعيم في الدلائل والخطيب في التاريخ
 والبيهي وهذا لفظه.

Ḥassān b. Thābit reiterated that theme of superlative beauty from the
 moment of birth in two verses that became archetypes for unsurpassa-
 ble praise:

64. *And fairer than you my eye never saw,
 and more beautiful than you no woman bore.
 You were born exempt of any imperfection
 as if you had been born exactly as you wished.*⁹²

ning of al-Ṭāṭ's *Diwān al-Ḥamāsa* (p. 17-18 §12). The line one exempt of any
 remain of menses, born of hale nurse unsold is a reference to the biological possi-
 bility of menses during pregnancy cf. al-Bayhaqī, *al-Sunan al-Kubrā* (*Kitāb al-*
Ḥidda, *Bāb al-ḥayḍ ala al-ḥamī*) and al-Sunan al-Sughra (*Kitāb al- Aḥād*, *Bāb*
ḥiddat man labā ada hayḍahā).
⁹² Ḥassān, *Diwān* (p. 17 §2).

وقال حسان رضي الله عنه:

وأجمل منك لم تلد النساء *
 وأحسن منك لم ترقط عيني *
 خلقت مبرأ من كل عيب *
 كأنك قد خلقت كما تشاء

ديوان حسان بن ثابت

He also said:

65. *By Allah, no woman has conceived nor given birth
 to one like the Messenger, the Prophet and guide of his Nation!
 Nor has Allah created among His creatures
 one more faithful to his neighbor or to his promise.*⁹³

وقال حسان أيضا:

قال ما خلقت أنثى ولا وصفت *
 مثل الرسول نبي الأمية الهادي *
 ولا يرا الله خلقا من برئته *
 أوفى بذيمة جار أو بيعه ساد

سيرة ابن هشام وديوان حسان بن ثابت

The Companion Abū Dabhal Wabḥ b. Zūn al-Asādī (d. 63/683),
 among the greatest poets of Quraysh, took up the same theme in his
 famous lines:

66. *Truly lineages are minerals; his forefathers, therefore,
 are gold, and all his origins are great.
 Women are incapable of giving birth to his like.
 Truly women are barren of a second Muhammad!
 Shining bright with "Yes" and keeping far from "No,"
 Whether he has plenty or nothing at all.
 Of little speech from modesty you might construe
 an impediment whereas his body is hale.*⁹⁴

⁹³ End of Ibn Hishām's *Sira* cf. Ḥassān b. Thābit, *Diwān* (p. 66-67 §51; p. 102 §89).

وقال أبو ذؤيب الجهمي رضي الله عنه يمدح النبي ﷺ:

إِنَّ الْبُيُوتَ مَعَادِنٌ فَنَجَارُهُ * ذَهَبٌ وَكُلُّ بُيُوتِهِ ضَمُّهُ
عَقَمَ النِّسَاءَ قَامَا يَلِدْنَ سَيْبَهُ * إِنَّ النِّسَاءَ يُؤْيِلُهُ عَقْمُهُ
مُتَهَلِّلٌ بِـ (نَعَمْ) بِـ (لَا) مُتَبَاعِدٌ * سَيَّانٍ يَمْنَهُ الْوَفْرُ وَالْعَدَمُ
تَرُزُّ الْكَلَامَ مِنْ الْحَيَاءِ نَحَالَهُ * ضُومًا وَلَيْسَ بِحُجُودِهِ سَقَمُ
رواه ابن قتيبة والطائي في الحاشية والجراري في الحاشية المغربية

The above three rhetorical "proclamations of incapacity" are a recurring trope in *muwīd* texts and panegyric poetry:

67. *Such as your beauty we have never seen, O face of happiness!... No eyes have seen or will ever see a man such as Taha in creation.*⁹⁵

مِثْلُ حُسْنِكَ مَا رَأَيْتُهَا * عَظُمَ يَا وَجْهَ السُّرُورِ...
مَا رَأَتْ عَيْنٌ وَلَيْسَ تَرَى * مِثْلَ طَهٍّ فِي الْوَرَى بَشَرًا

Another report from 'Ā'isha states:

68. I borrowed a needle from Hafṣa bint Rawāḥa with which I was mending the garment of the Messenger of Allah. The needle dropped from my hand and I searched for it in vain until the Prophet entered the room, whereupon the needle showed due to the radiance of his face. I smiled and he said: "Fair little one, why did you smile?" She replied: "Because this and that happened." Then he said thrice at the top of his voice: "O 'Ā'isha, woe! Woe! Woe to whoever is deprived of looking at this Face. On the Day

of Resurrection, there is not a single believer or disbeliever but will want to see me."⁹⁶

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ اسْتَعْرَضْتُ مِنْ حَفْصَةَ بِنْتِ رَوَاحَةَ ابْرَأَةَ كُنْتُ أُحِيطُ بِمَا تَوَلَّى رَسُولُ اللَّهِ ﷺ فَسَقَطَتْ عَنِّي الْإِبْرَةُ فَطَلَبْتُهَا فَلَمْ أَجِدْ عَلَيْهَا قَدْ خَلَّ رَسُولُ اللَّهِ ﷺ فَبَيَّنْتُ الْإِبْرَةَ لِسَمَاعِ نُورٍ وَجْهَهُ فَصَجَّكَتُ فَقَالَ يَا خَيْرَاءُ بِمَ صَجَّكَتُ فَلْتُ كَانَ كَيْتٌ وَكَيْتٌ فَقَادَى بِأَعْلَى صُورِي بِأَعْيُنِي الرَّبِيلُ ثُمَّ الرَّبِيلُ فَلَنَا لَنْ حُرِّمَ النَّظَرَ إِلَى هَذَا الْوَجْهِ. رَوَاهُ قُتَيْبَةُ الشَّيْخِ وَابْنُ عَسَاكَرٍ بِإِسْنَادٍ مَا مِنْ مُؤَمِّنٍ وَلَا كَافِرٍ إِلَّا وَبِشَيْئِهِ أَنْ يَنْظُرَ إِلَى وَجْهِهِ. وَعَقْلُهُ أَبُو سَعْدٍ النَّيْسَابُورِيُّ فِي شَرْفِ الْمُصْطَفَى بَلَفُظَ وَقِيلَ لَنْ لَا يَرَايَنِي يَوْمَ الْقِيَامَةِ. قَالَتْ عَائِشَةُ: وَمَنْ لَا يَرَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْبُخِيلُ. قَالَتْ: وَمَنْ الْبُخِيلُ؟ قَالَ: الَّذِي لَا يُصَلِّي عَنَّا إِذَا سَمِعَ إِسْمِي ﷺ.

That the perspiration-beads of the Prophet were luminous like pearls is confirmed by other hadiths:

69. [Anas:] He was rosy-colored (*azhar al-lawṭ*) and his perspiration seemed like pearls.⁹⁷

عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنِ كَانَ عَرَقُهُ اللَّوْثُ. رَوَاهُ مُسْلِمٌ.

⁹⁶ al-Taymī, *Daḍā'il* (p. 113 §117) and Ibn 'Asākir, *Tarīkh* (3:310). Al-Laknawī erroneously dismissed it as chainless in *al-Fihār al-Maṣrū'a* (p. 45), perhaps on the basis of its chainless citation in Abū Sa'd al-Naysābūrī's *Sharaf al-Mustafā* (2:103 §114); however, it is narrated with a continuous chain through Ibn Isḥāq in the above two sources and furthermore supported by the other reports in this chapter. Narrated by Muslim, *Saḥīḥ* (*Faḍā'il*, *fīb* *rā' ilaihi* *al-Nabī*).

⁹⁴ Ibn Qutayba, *Uyūn al-Akhbār* (1:278-279 *Kiṭāb al-sa'd*, *baḥ* *al-hayā'*); al-Ṭāṭi, *Ḥamāsa* (p. 329 §713); al-Jurāwī, *Ḥamāsa Maghribiyya* (1:72-73 §22).

⁹⁵ See also "The unfathomability of the Prophet's rank" I and II in Part VII.

70. [ʿAlī b. Abī Ṭālib:] "His perspiration was pearls, as if perspiration in his face were pearls."⁹⁸

عَنِ عَلِيٍّ فِي نَعْتِ النَّبِيِّ ﷺ قَالَ وَكَانَ عَرَقُهُ لُؤْلُؤًا كَانَ الْعَرَقُ فِي وَجْهِهِ
الْقَوْلُ. رواه الشيخ.

The lexicographers define *al-azhar* thus:

71. [Ibn al-Athīr:] *Azhar* means fair and filled with light (*al-ahwāʾ al-mustanīr*). *Zahr* and *zahrā* denote luminous whiteness (*al-bayḍ al-hayyir*). [Ibn Manẓūr:] *Zahrā* is whiteness. Ya'qūb [Ibn al-Sikīṭ (d. 244/858)] said: "One says *azhar*, its *zahrā* shows, which denotes whiteness as beauty (*bayḍ al-ḥiq*)." Shīr [b. Ḥandawayh al-Harawī (d. 255/869)] said: "The *azhar* among men is the white, fair one, filled with light and handsome. It is the best of whiteness, as if flashing with light. It shines the way stars and torchlights shine." It was mentioned in the hadith: "Sūrat al-Baqara and Āl 'Imrān are the *Zahrāwān*," singular *zahrā*, meaning the two light-giving, illuminated ones. [al-Fayrūzābādī:] *Azhar* denotes the moon, the day of Jum'ā, the buffalo, the white lion, the light-filled face, the bursting camel that reaches to the top of the tree-leaves, and milk fresh from the udder. The two *azhars* are the sun and moon.⁹⁹

قال ابن الأثير في النهاية: الأزهري: الأبيض المشتير: والأزهر والأزهر: الأبيض الثير، وهو أحسن الألوان. وفي لسان العرب: الأزهري: الأبيض؛ من يعقوب؛ يقال أزهر يئث الأزهري، وهو يبيض عيني [المثني]: الكثر والمجال والنجاحة والشرف والحريّة. قاموس. قال مشر: الأزهري من الرجال: الأبيض العيني الأبيض الثير الحسن، وهو أحسن البياض، كأن له يرقاً وثوراً يئثر كما يئثر النجم والسراج وفي الحديث سورة البقرة

⁹⁸ al-Bayhaqī, *Dalā'il* (1:252).

⁹⁹ Ibn al-Athīr, *Nihāya*; Ibn Manẓūr, *Lisān*; al-Fayrūzābādī, *Qāmūs* (all *sub z-h-r*).

وَأَكْبَرُ عَمَلِك: الرَّزْهَرَاوَانِ. أَيِ الْمَيْرَكَانِ الْحَسْبَيْنَيْنِ، وَاحِدُهُمَا رُزْهَرَاو. وقال صاحب القاموس: الأزهري: القمر، وهو مَجْمُوعُ، والنور الواسع، والأصل الأبيض اللون الثير، والنور الوجه، واجعل المتعاج، والسن ساعة تجلب. والأزهري: القمران.

Additional hadiths confirm the above definitions:

72. [Abū Hurayra:] A man from the desert came and asked "Which one of you is the son of 'Abd al-Muṭṭalib?" They said: "That tawny man (*amghar*) leaning on the arm-rest." Ḥamza [al-Nasā'ī's great-grandfather Ḥamza b. al-Ḥarith b. 'Umayr] said: "By 'tawny' he meant white with some redness in his skin."¹⁰⁰ [al-Azhārī:] al-Layth [b. al-Muzaḥfar, co-author of *al-Ayn*] said the *amghar* is the one in whose face there is redness on top of unalloyed fairness (*bayḍ al-sāfin*). By "tawny" they meant fair-faced, just as they called the fair-skinned person "red."¹⁰¹

عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ - وَهُوَ ضَامٌ بَيْنَ يَدَيْهِ الْأَمْعَرِ الْأَبْيَضِ مُشْرِبٌ مُخْرَجٌ. رَوَاهُ النَّسَائِيُّ. وَحَدَّثَ بِنِ الْحَارِثِ بْنِ عَبْدِ شَيْخِ شَيْخِ النَّسَائِيِّ. أَيِ: التَّكْنِيَةِ عَلَى الرِّقَّةِ وَهِيَ كَالرِّسَادَةِ، وَأَصْلُهُ مِنَ الرِّقَّةِ، كَأَنَّهُ اسْتَعْمَلَ مِرْقَقَهُ وَأَتَّكَأَ عَلَيْهِ. وَقال الأزهري: قَالَ اللَّيْثُ: الْأَمْعَرُ الَّذِي فِي وَجْهِهِ خُرَّةٌ فِي بَيَاضِ صَافٍ. وَأَرَادُوا بِالْأَمْعَرِ: الْأَبْيَضَ الْوَجْهَ، وَكَذَلِكَ الْأَمْعَرُ الْأَبْيَضُ.

¹⁰⁰ al-Nasā'ī, *Sunan* (*Siyām*, *wujūh al-siyām*).

¹⁰¹ al-Azhārī, *Tahdhīb al-Lughah* (8:127-128 *sub m-gh-r*).

73. [Abū Hurayra, Ibn 'Abbās, Abū Bakr and 'Ā'isha:] Invoke abundant blessings on me on the radiant night (*al-laylat al-gharrā*) and the rosy day (*al-yawm al-azhar*) – the night before Jumū'a and the day of Jumū'a – as your invocation is shown to me.¹⁰²

وَعَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ مَرْتَبَةً:
أَكْبَرُوا الصَّلَاةَ عَلَيَّ فِي اللَّيْلَةِ الْغَرَّاءِ وَالْيَوْمِ الْأَزْهَرِ لَيْلَةَ الْجُمُعَةِ وَيَوْمَ الْجُمُعَةِ
فَإِنَّ صَلَاتَكُمْ تُعْرَضُ عَلَيَّ. السَّيِّغِي وَابْنَ عَسَاكَ.

The Long Hadiths of Hind b. Abi Hala and 'Ā'isha

Among the intimate descriptions of the Prophet mentioned in the narrations of personal attributes (*shamā'il*) is *anwar al-muqarradī mutajarrid* (both spellings are correct) or "radiating light upon dis-robing" at the end of a list of descriptives all conveying luminosity, including, once again, *azhar*:

74. [al-Ḥasan b. 'Alī:] I asked my maternal uncle Hind b. Abi Hāla al-Tamīmī, who was good at descriptions, to describe the Prophet—upon him blessings and peace—as I longed for him to describe for me something to which I might cling. He said: "The Messenger of Allah was awe-inspiring. His face shone like the full moon.... His complexion was rosy (*kana azhar al-lawn*)¹⁰³... with light shining over him.... His neck seemed that of a statue made of pure silver.... He was luminous when disrobing.... Generally his laughter consisted of a smile showing [his teeth which were as white as] something like hailstones."¹⁰⁴

¹⁰² al-Bayhaqī, *Shu'ab* (4:434-435 §2772); Ibn 'Asākir, *Tārīkh* (53:309, 58:374).

¹⁰³ This is a clear affirmation that *azhar* is a term denoting a color (*lawn*) contrary to the claim of some later scholars that it denotes only brightness or applies to any color.
¹⁰⁴ al-Tirmidhī, *Shamā'il* (p. 51-66 §8 and p. 362-370 §225); al-Ṭabarānī, *al-Mu'jam al-Kabīr* (22:155-159 §414) and *al-Mu'aththah al-Tiwāl* (p. 64-68 §29), through him, Abū Nu'aym, *Ma'rifa* (chapter on Hind) and *Dalā'il* (p. 606-609 §552, first sentence only); Ibn Sa'd, *Tabaqāt* (1:362-366); al-Bayhaqī, *Shu'ab* (Branch 15, 3:24f. §1362) and *Dalā'il* (1:285-292).

عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْتُ خَالَي جُنْدَبَ بْنَ أَبِي حَالَةَ التَّمِيمِيَّ - مَوْلَى رَسُولِ اللَّهِ ﷺ - أَنَّهُ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَأَبُوهُ أَبُو هَالَةَ - وَكَانَ وَصْفًا عَزَّ جَلِيلَ النَّبِيِّ ﷺ وَأَنَا أَسْتَبْغِي أَنْ يَصْنَفَ لِي مِنْهَا شَيْئًا أَتَمَكُّ بِهِ فَقَالَ كَانَ رَسُولُ اللَّهِ ﷺ فَعُصًا مُمْتَحًا بِنَازِلًا وَجْهَهُ تَلَاوُلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ ... أَزْهَرُ الْوَلَدِ ... لَهُ نُورٌ يَنْلُوهُ ... كَأَنَّ عُنُقَهُ جِيدٌ ذَمِيَّةٌ فِي صَفَاءِ الْفَضَّةِ ... أَوَّزُ الْبَجَرِ ... جُلُّ صَحْبِكَ النَّبِيُّ، يُفَرِّقُ عَنْ مِثْلِ حَبِّ الدَّخَانِ. رَوَاهُ الزُّرْمَذِيُّ وَالطَّبْرَانِيُّ وَابْنُ سَعْدٍ وَأَبُو نَعِيمٍ وَالسَّيِّغِيُّ. قَالَ ابْنُ الْأَثِيرِ فِي النِّهَايَةِ أَوَّزُ الْبَجَرِ أَيُّ: يَزِيدُ لَوْ أَنَّ الْجَسْمَ مُشْرِقًا الْجَسَدِ.

Al-Bayhaqī narrates another hadith from 'Ā'isha – through "Subayh b. 'Abd Allāh al-Farḡhānī who is not well-known... except that it generally agrees with what we have narrated in the sound and well-known hadiths hence we narrated it, but we rely on the previous ones" – in which the images of bright light and lightning, pearls, and the moon recur once again:

75. A times he wore his hair in four long braids (*ghadā'ir*)... from behind which his ears emerged in their whiteness like diamond stars (*al-kawākib al-durriyya*) against his jet-black hair... He was gap-toothed and when he smiled it seemed like hailstones falling from clouds. When he laughed it seemed like a flash of lightning... His dimples around his lower lip were as white as pearls. Of all of Allah's servants his neck was the most handsome, neither described as too long nor too short. The part of his neck exposed to the sun and wind [shone] like a silver ewer speckled with gold, the white of the silver shining through as did the red of the gold.

Whatever part of his neck was covered by clothing seemed like the full moon at night.¹⁰⁵

كَانَ ﷺ رُجُلًا جَعَلَ شَعْرُهُ عَدَائِرَ أَرِيَمًا ... وَخَرَجَ الْأَذْنَانِ يَسَاضِيهِمَا مِنْ بَيْنِ
تِلْكَ الْعَدَائِرِ كَأَنَّهُمَا تُوَقَّدُ الْكَوَاكِبُ الدُّرِّيَّةُ مِنْ سَوَادِ شَعْرِهِ ... كَانَ أَفْلَحَ
الْأَسْنَانِ أَشْنَبَهَا وَكَانَ يَجَسَّمُ عَنْ مِثْلِ الْبُرْدِ الْمُحْدِرِ مِنْ مُنُونِ الْعَصَامِ فَإِذَا انْقَرَعَ
فَصَاحِكًا انْقَرَعَ عَنْ مِثْلِ سَنَاءِ الْبُرْقِ إِذَا تَلَاكَ ... فَنِكَاهُ حَوَلَ الْعَتَقَةِ كَأَنَّهُمَا
يَبَاضُ اللَّوْلُؤُ وَكَانَ أَحْسَنَ عِيَادِ اللَّهِ عُنُقًا لَا يُنْسَبُ إِلَى الطُّولِ وَلَا إِلَى الْقَصْرِ
مَا ظَهَرَ مِنْ عُنُقِهِ لِلنَّسَبِ وَالرَّيَاحِ فَكَأَنَّهُ إِيرَاقُ فِصْفَةٍ يُشْرِبُ دَهَبًا بِتَلَا فِي
يَبَاضِ الْفِصْفَةِ وَخُجْرَةِ الذَّهَبِ وَمَا عِيبَ الْيَابِ مِنْ عُنُقِهِ مَا تَحْتَهَا فَكَأَنَّهُ الْقَمَرُ
لَيْلَةَ الْبُذْرِ رَوَاهُ الْبَيْهَقِيُّ وَابْنُ عَسَاكِرَ مِنْ حَدِيثِ طَوِيلٍ قَالَ الْبَيْهَقِيُّ: رَوَاهُ صُحَيْبُ بْنُ
عَبْدِ اللَّهِ الْفَرَزَغَانِي - وَلَيْسَ بِالْمَعْرُوفِ - إِلَّا أَنَّهُ يُوَافِقُ جَمَلَةً مَا رَوَيْنَا فِي الْأَحَادِيثِ
الصَّحِيحَةِ وَالْمَشْهُورَةِ فَرَوَيْنَاهُ وَالْإِعْتِدَادَ عَلَى مَا مَضَى.

¹⁰⁵ al-Bayhaqī, *Dalā'il* (1:298-304) and through him Ibn 'Asākir, *Tārīkh* (3:356-363).

III

The Intercessory Status of the Prophet's Face and Grave

⁷⁶ Ibn 'Umar would frequently recite in the Prophet's mosque a famous verse by Abū Talīb describing his nephew's complexion, and anyone that heard it would instantly recognize the reference to the prophet:

*And a fair one by whose face the rain-prayer is raised to the clouds,
a nourisher of orphans and defender of widows.*¹⁰⁶

كَانَ ابْنُ عُمَرَ كَثِيرًا مَا يُنْشِدُ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ نَشْأَ عَنْهُ أَيْ
طَالِبٌ لَهُ ﷺ فِي لَوْنِهِ وَوَسْطِيَّتِهِ وَبَحْدِيَّةِ حَيْثُ يَقُولُ:

وَأَبْيَضُ يُسَنِّسُقِي الْعَصَامَ بِوَجْهِهِ * تَبَالُ الْيَاكِي عَصْمَةً لِلْأَمَلِ

وَيَقُولُ كُلُّ مَنْ سَمِعَهُ هَكَذَا كَانَ النَّبِيُّ ﷺ. رَوَاهُ الْبُخَارِيُّ وَالْبَيْهَقِيُّ وَابْنُ

عَسَاكِرَ وَهَذَا لَفْظُهُ. وَفِي بَعْضِ الرِّوَايَاتِ رَيْبُحُ الْيَاكِي.

⁷⁷ 'Ā'isha recited the above verse to her father on his deathbed, whereupon he said: "That, by Allah, is the Messenger of Allah!"¹⁰⁷

عَنْ عَائِشَةَ أَنَّهَا تَقَرَأَتْ هَذَا النَّبِيَّ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا يَقْفِي:

¹⁰⁶ al-Bukhārī, *Sahih* (*Istisqā'*, *su'āl al-nās al-īmām al-istisqā' idhā qubūh*); al-Bayhaqī, *Dalā'il* (1:298-299); Ibn 'Asākir, *Tārīkh* (3:356). Also narrated as "the spring (*razā'*) of the orphans"; Ibn Sa'd, *Tabaqāt* (3:181); al-Bazzār, see next note; Ibn al-A'rābī, *Mu'jam* (2:541 §1054); and Ibn Abī al-Dunyā in *al-Mubtadā'in* (p. 31-32 §37).

¹⁰⁷ Ahmad, *Musnad* (1:205-206 §26) and others. Al-Bazzār declared its chain fair in his *Mustadrak* (1:128-129 §58).

وَأَيْضًا يَسْتَقْبِلُ الْعَامَ بِرُوحِهِ * رَبِّيعُ الْبَيْتِ عَصْمَةُ لِلْأَزْمَلِ
فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: ذَلِكَ وَاللَّهِ رَسُولُ اللَّهِ ﷺ رَوَاهُ أَحْمَدُ وَالْبَزْزَارُ
وَأَبْنُ أَبِي شَيْبَةَ وَغَيْرُهُمْ.

Abū Tālib's verse comes from a long poem he declaimed at the time he feared the alliance of Arab tribes with Quraysh in persecution of the Prophet and Banū Hāshim in Mecca, in which he describes the Prophet as a blazing torchlight or star (*shihāb*):

78. *We swear by Allah that if matters worsen
our swords will decimate even the best of men
Through a youth's hands, a blazing light of a leader,
a trustworthy brother who boldly stands for truth.*¹⁰⁸

لند أبو طالب قصيدة طرية لما خشي تخالف الرب وقرش على قومه قال فيها:
وَأَنَا لَعَمْرُ اللَّهِ إِنْ جَدَّ مَا أَرَى * لَكُنْسِينَ أَسْيَافُنَا بِالْأَعْمَالِ
يَكْفِي فَنِي مِثْلَ الشَّهَابِ سَمْبَدَع * أَخِي ثِقَّةٌ حَاضِي الْحَقِيقَةِ بَابِلَ
سيرة ابن هشام

The verse *And a fair one by whose face...* was much appreciated by the Prophet who famously alluded to it during one of his prayers for rain. The literate Companions expanded on his reference on the spot:

79. [Anas:] A Bedouin came to the Prophet and declaimed:
*We have come to you as our virgins' milk has turned to blood,
and the mother worries for her own life over her child's.
The child lets down his arms sitting still
from hunger that brings weakness beyond bitter or sweet.*

¹⁰⁸ Ibn Hisham, *Sīra* (1/2:275).

*We have nothing left of what our people eat
but yearly colocyath and camel-wool mixed with tick-blood.
And we have none but you to flee to,
for where can people flee except to the Messenger?*

Hearing this the Prophet stood up, dragging his garment, climbed up the pulpit and said: "O Allah, send rain down on us, life-giving, salubrious, quenching, abundant, widespread rain, swift and not delayed, beneficial and not harmful, by which You will fill the udders, sprout vegetation, and revive dead earth!" whereupon I swear by Allah that rain fell abundantly even before he brought down his hands to his chest. Later, the people of Bīṭāh came crying out, "Messenger of Allāh, we are drowning, we are drowning!" Then the Messenger of Allah said: "O Allah, around us and not over us!" whereupon the rainclouds parted until they surrounded Madīna like a diadem. The Prophet smiled until his molars showed and said: "If Abū Tālib were alive he would have liked to see this. Who will recite for us what he said?" 'Alī stood up and said: "Messenger of Allah, I think you mean his saying:

*And a fair one by whose face the rain-prayer rises to the clouds,
a caretaker for the orphans and protector of widows.
Through him the clan of Hāshim seek refuge from calamities,
for they have in him immense favor [var. mercy] and grace.
You lie, by the Ka'ba! Muhammad will never be taken from us!
We will ever fight with sword and arrow to protect him
Never surrendering him until we are all slain around him,
and leave our sons and wives bereaved of us.*

The Prophet said yes. A man then stood and declaimed:

*To You belongs glory and thanks from those with gratitude!
We have received rain through the face of the Prophet.
He supplicated Allah, His Creator, with a prayer
that was answered, as his gaze searched the skies.
It was but the turning of coats
or faster, until we saw the rain
Bursting the dams, a heavy downpour
with which Allah rescued the crests of Muḍar.*

It was just as his uncle Abū Talh said:
a fair one with a shining forelock

Through whom Allah waters us with rainclouds;

This is our eyewitness of that report.

Whoever gives thanks to Allah shall find more

and whoever is ungrateful shall find other than that.

The Prophet said: "If any poet excelled, it is you!"¹⁰⁹

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَهُ أَصْرَائِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ لَقَدْ
أَتَيْتَكَ وَمَا لَنَا بِعَمِيرٍ يَبْطُ وَلَا صَبِيٍّ يَنْبُطُ ثُمَّ انْتَدَ:

أَتَيْتَاكَ وَالْعَذْرَاءُ يَدْعِي بَابِنَا * * * وَقَدْ مُنِعْتَ أُمِّ الصَّبِيِّ عَنِ الطَّفْلِ
وَأَلْقَى بِكَفِّهِ الْفَتَى اسْتِكَانَةً * * * عَنِ الْجُوعِ صَعْمًا مَا يُبِيرُ وَمَسَا يُجْلِي
وَلَا تَبْرَأُ عَمَّا بِأَحْلِ النَّاسِ عِنْدَنَا * * * سَمَوَى الْحَقْلِ الْعَامِيِّ وَالْمُعْظَرِ الْقَسَلِ
وَلَيْسَ لَنَا إِلَّا إِلَيْكَ فِرَازُنَا * * * وَأَيْنَ فِرَازُ النَّاسِ إِلَّا إِلَى الرَّسُولِ

فَقَامَ رَسُولُ اللَّهِ ﷺ يَجِيرُ رِذَاءَهُ حَتَّى صَمِدَ الْمَبْرِ ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ
اللَّهُمَّ اسْقِنَا عَيْنًا مُغْنِيًا مَرِيضًا عَدَدًا طَبَقًا عَاجِلًا فَرِيرَ رَائِيهِ تَافِعًا فَرِيرَ
صَارٍ تَخَلُّ بِهِ الضَّرْعَ وَتَنْشِئُ بِهِ الزَّرْعَ وَتُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَوْلًا مَا رَدَّ
يَدَيْهِ إِلَى نَحْرِهِ حَتَّى أَلْقَتِ السَّمَاءُ بِأَوْرَاقِهَا وَجَاءَ أَهْلُ الْبَطَاحِ بِعُجُونٍ
يَصِيحُونَ يَا رَسُولَ اللَّهِ الْغَرَقُ الْغَرَقُ فَقَالَ رَسُولُ اللَّهِ ﷺ اللَّهُمَّ حَوِّالِنَا وَلَا
عَلَيْنَا فَانْجِبَ السَّحَابُ حَتَّى أَخَذَ بِالْيَدِيَةِ كَالِإِخْلِيلِ فَصَحَّكَ رَسُولُ اللَّهِ

¹⁰⁹ al-Tabarānī, *al-ihāṭh al-tiwāl* (p. 62-64 §28), *al-Du'ā'* (3:1775-1777 §2180),
and al-Mu'jam al-Kabīr (25:243-245 §28); al-Taymī, *Da'ā'ir* (p. 184 §238); and al-
Bayhaqī, *Da'ā'ir* (6:141); cf. Ibn Abd al-Barr, *Tamhīd* (22:63-67); Ibn Hajar, *Fath*
(2:495 *isnād ṣāliḥ*).

ﷺ حَتَّى بَدَتْ تَوَاجُهُ ثُمَّ قَالَ لَوْ كَانَ أَبُو طَالِبٍ حَيًّا لَفَرَّقْتُ عَيْنَاهُ بَيْنَ
بَيْنَدَانِ قَوْلَهُ؟ فَقَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا رَسُولَ اللَّهِ كَأَنَّكَ أَرَدْتَ قَوْلَهُ
وَأَيْضَ مِنْتَنِي الْعَنَامُ يَوْجِيهِ * * * ثَمَّ قَالَ الْيَاسَنِيُّ عَصْمَةُ لِأَبِي رَافِعٍ
يَلُودُ بِهِ الْفُلَاكُ مِنْ آلِ هَاشِمٍ * * * فَهَمَّ عِنْدَهُ فِي نِعْمَةٍ وَقَوْلِ الْفَرَسِ
كَدَيْتُمْ وَبَيَّيْتُ اللَّهُ بُرَى مُحَمَّدًا * * * وَلَمْ تَقَابِلْ دُونَهُ وَتَنَافَسِ
وَنَسْلِمُهُ حَتَّى تُضَرِّعَ حَوْلَهُ * * * وَتُذْهِلَ عَنْ أَبْنَائِكَ وَالْحَلَاحِلِ
فَقَالَ رَسُولُ اللَّهِ ﷺ أَجَلُ. وَقَامَ رَجُلٌ مِنْ بَحْنَانَةَ فَقَالَ:

لَكَ الْحَمْدُ وَالْحَمْدُ مِنْ شَكْرٍ * * * مُقْبِلًا يَوْجِيهِ النَّبِيُّ الْمَلَكُ
دَعَى اللَّهُ خَالَهُ دَعْوَةً * * * أُجِيبَتْ وَتُحْصَى مِنْهُ الْبَهْرُ
وَمَا بِكَ إِلَّا كَخَالِ الْكَرْدَاءِ * * * وَأَمْرٌ حَتَّى رَأَيْتَا الْمَلَكُ
دَفَأَ الْعَرَابِي (المرأى) وَجَمَّ الْبُعَاقِ * * * أَهَاقَ بِهِ اللَّهُ عَلِيًّا مُفْصِرَ
وَكَانَ كَمَا قَالَهُ عَمُّهُ * * * أَبُو طَالِبٍ أَيْقَضَ دَأْفَرًا
وَيَسْقِي بِهِ اللَّهُ صُوبَ الْقَمَامِ * * * وَهَذَا الْعِيَانُ لَدَاكَ الْخَبْرُ
فَمَنْ يَشْكُرُ اللَّهَ يَلْقَ الْكَرِيمَ * * * وَمَنْ يَكْفُرُ اللَّهَ يَلْقَ الْكَرِيمَ
فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ بَيْنَ سَاعِرٍ يُحْسِنُ فَقَدْ أَحْسَنَتْ. رَوَاهُ الطَّبْرَانِيُّ
وَالْبَيْهَقِيُّ. وَعَنْ عَبْدِ اللَّهِ بْنِ هَشَامٍ:

يَلُودُ بِهِ الْفُلَاكُ مِنْ آلِ هَاشِمٍ * * * فَهَمَّ عِنْدَهُ فِي رَحْمَةٍ وَقَوْلِ الْفَرَسِ
كَدَيْتُمْ وَبَيَّيْتُ اللَّهُ بُرَى مُحَمَّدًا * * * وَلَمْ تَقَابِلْ دُونَهُ وَتَنَافَسِ
وَنَسْلِمُهُ حَتَّى تُضَرِّعَ حَوْلَهُ * * * وَتُذْهِلَ عَنْ أَبْنَائِكَ وَالْحَلَاحِلِ
فَقَالَ رَسُولُ اللَّهِ ﷺ أَجَلُ. وَقَامَ رَجُلٌ مِنْ بَحْنَانَةَ فَقَالَ:

The Verse of *qibla* change confirms the intercessory status of the face of the Prophet highlighted by Abū Talīb (and his father 'Abd al-Muttaḥib before him, see Part V): *We have seen the turning of your face to heaven. And now verily We shall make you turn toward a qibla which is dear to you* (2:144), since one of the meanings of the turning of the Prophet's face to heaven is supplication (al-Rāzī). The Allah command him to take the Ka'ba for *qibla*, but it was a mark of his perfect character that he waited without asking (al-Bayḍawī).¹¹⁰

قال الفخر الرازي: الوجه الرابع من القول الأول في قوله: ﴿قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتَرْئِيْنَا تَقْلِبَ تَرَضُّبِهَا﴾ الآية:

أَنَّ تَقَلُّبَ وَجْهِهِ ﷺ فِي السَّمَاءِ هُوَ الدُّعَاءُ. وَقَالَ الْبَيْهَاقِيُّ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقْعُ فِي رُوعِهِ وَيَتَوَقَّعُ مِنْ رَبِّهِ أَنْ يَحْرُثَهُ إِلَى الْكَعْبَةِ... وَذَلِكَ يُدُلُّ عَلَى كَوْنِهِ أَدْبَهُ حَيْثُ انْتَهَرَ وَلَمْ يَسْأَلْ.

As the Successor al-Aswad b. Mas'ūd al-Thaqafī declaimed:

80. *The Prophet is he whose gifts are sought
when drought holds up the rain.*¹¹¹

وللنابغي أسود بن مسعود الثقفي:

إِنَّ الرَّسُولَ الَّذِي تُرْجَى نَوَائِلُهُ * عِنْدَ الْفَحْطِ إِذَا مَا أَفْحَطَ الْمَطَرُ

Hence it came as no surprise to the Madinan Companions and Successors that in a time of drought 'Ā'isha commanded for a window to be opened up in the ceiling above his grave, "so that there will be no ceiling between him and the sky," whereupon abundant rain came down, as related from Aws b. 'Abd Allah:

¹¹⁰ al-Rāzī, *Maḡāthir al-Ghayb*, al-Bayḍawī, *Anwār al-Tanzīl* (sub 2:144).
¹¹¹ In Kayyāl, *Yawm wa-Layla* (p. 100).

81. The people of Madina complained to 'Ā'isha of the severe drought they were suffering. She said: "Go to the Prophet's grave and open a window towards the sky so that there will be no roof between him and the sky." They did so, after which they were watered with such rain that vegetation grew and the camels burst with fat. That year was named the Year of Bursting.¹¹²

Al-Qāṭi commented:

82. 'Ā'isha commanded for the grave to be uncovered as a hyperbolic request for his intercession (*mubālaghatan fil-istisḥā' bih*)... like a metaphor (*kināya*) for the exposition of one's petition merely through his turning to the sky, which is the *qibla* of supplication and the place of sustenance.¹¹³

أَبُو الْجَوَزَاءُ أَوْسُ بْنُ عَبْدِ اللَّهِ قَالَ فُحِطَ أَهْلُ الْمَدِينَةِ فَخَطًا قَبْرًا فَذَكَرُوا إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ انْظُرُوا قَبْرَ النَّبِيِّ ﷺ فَاجْعَلُوا مِنْهُ كِبْرَى إِلَى السَّمَاءِ حَتَّى لَا يَكُونَ بَيْنَهُ وَبَيْنَ السَّمَاءِ سَفْهُ قَالَ فَعَمَلُوا فَمُطِرْنَا مَطَرًا حَتَّى بَكَتِ الثُّمَثُ وَسَوَّيَتِ الْإِبِلُ حَتَّى تَنَقَّضَتْ مِنَ الدَّمْخِ فَمَسَمِيَ عَامَ النَّفْثِ رَوَاهُ الدَّارِمِيُّ فِي سَنَةِ بَسَنْدٍ حَسَنٍ. قَالَ الْمَلَأَ عَلَى الْقَارِي فِي الْمِرْقَاةِ: قَدْ قِيلَ فِي سَبَبِ كُفِّ قَبْرِ النَّبِيِّ ﷺ أَنَّ السَّمَاءَ لَمَّا رَأَتْ قَبْرَ النَّبِيِّ ﷺ سَأَلَ الرَّادِّي مِنْ بَنِي إِسْرَءِيلَ قَالَ تَعَالَى ﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ﴾ (الدخان) حِكَايَةً عَنْ حَالِ الْكُفَّارِ فَيَكُونُ أَمْرُهَا عَلَى جِلَافِ ذَلِكَ بِالنِّسْبَةِ إِلَى الْأَبْرَارِ وَقِيلَ إِنَّهُ كَانَ يُسْتَسْقَى بِهِ عِنْدَ الْجَذْبِ فَتُفْطِرُ السَّمَاءُ

¹¹² al-Darīmī, *Sunan* (*Muḡaddima*, baḥb mā akramā Allāhu ta'ālā Nabiyawhu ba'ida maghathih).
¹¹³ al-Qāṭi, *Mirqāt al-Faḍā'il wal-shamā'il*, baḥb jil-karāmāt).

ثَامِرَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا بِكَشْفِ قَبْرِهِ مُبَايَعَةً لِي الْإِسْتِغْفَارِ بِهِ فَلَا يَبْقَى بَيْنَهُ وَبَيْنَ السَّمَاءِ حِجَابٌ. أَمَرْتُ: وَكَأَنَّهُ كِتَابُهُ عَلَى عَرْصِ الْعَرْصِ الْمَطْلُوبِ بِتَوَجُّهِهِ إِلَى السَّمَاءِ وَهِيَ قِيْلَةُ الدُّعَاءِ وَعَمَلُ رِزْقِ الصُّمَعَاءِ كَمَا قَالَ تَبَاتُ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿١١٤﴾ الدَّارِثَاتِ.

When Ka'b al-Ahbar visited 'Ā'isha, Ka'b said:

83. Not one day rises except 70,000 angels descend until they closely surround the grave of the Prophet, striking their wings and invoking blessings upon the Messenger of Allah. When night comes, they ascend and their like come down replacing them, and thus until the earth cleaves open for him, at which time he shall come out in the midst of seventy thousand angels carrying him in procession.¹¹⁴

عَنْ نُسَيْبِ بْنِ وَهْبٍ أَنَّ كَعْبًا دَخَلَ عَلَى عَائِشَةَ فَذَكَرُوا رَسُولَ اللَّهِ ﷺ فَقَالَ كَعْبٌ مَا مِنْ يَوْمٍ يَطْلُعُ إِلَّا تَزَلَّ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ حَتَّى يَجْعَلُوا بِقَبْرِ النَّبِيِّ ﷺ يَضْرِبُونَ بِأَجْنِحَتِهِمْ وَيُصَلُّونَ عَلَى رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا أَمْسَأَ عَرَجُوا وَحَبِطَ مِنْهُمْ فَصَنَعُوا مِثْلَ ذَلِكَ حَتَّى إِذَا انْتَفَتَحَتْ عَنْهُ الْأَرْضُ خَرَجَ فِي سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يَزُفُونَهُ رَوَاهُ الدَّارِمِيُّ مِنْ طَرِيقِ رِجَالِ الصَّحِيحِينَ.

In echo of the bedouin's petition of the Prophet in the long hadith of Anas cited above, the Omani Companion Māzin b. al-Ḥaḍāḍa al-Ṭā' al-Khaṭamī declaimed:

III: THE INTERCESSORY STATUS OF HIS FACE AND GRAVE

84. To you, Messenger of Allah, my mount has jogged crossing the deserts from Oman to 'Ari [near Maḥraq] so you will intercede for me, O best of those who trod the earth, then my Lord will forgive me and I shall return with victory.¹¹⁵

عَنْ حَازِلِ بْنِ الْقُسَيْرِيَّةِ رَضِيَ اللَّهُ عَنْهُ قَالَ يَزِدُّ إِسْلَامِيَّةَ:

إِلَيْكَ رَسُولَ اللَّهِ جَسَتْ مَطْنِي * تَجَرُّبُ الْفَيَافِي مِنْ عَمَانٍ إِلَى التَّرَجِ
لَتَنْفَعَنِي بِهَا خَيْرٌ مِنْ وَطَنِي الْحَصَى * فَيَغْفِرُ لِي رَبِّي فَأَرْجِعْ بِالْفَلَاحِ
رَوَاهُ الطَّبْرَانِيُّ وَأَبُو نَعِيمٍ وَالسَّيْفِيُّ

Such entreaties are the essence of intercessory requests (*tawassul*) as the Companions understood and practiced them with the Prophet's full approval and encouragement. They did so after his death as well, as shown by the above report from 'Ā'isha and confirmed by additional reports.¹¹⁶ This understanding is the backdrop of all their propitiations of the Prophet's light and is summarized by Ḥassān b. Thābit in his address to the grave of the Prophet (see below) and in the extemporaneous eulogy he declaimed on the Conquest of Mecca:

85. Pillar relied upon, surety of refuge-seekers,
resort of the parched and protecting neighbor!
You whom the One God chose for His creatures
then granted perfection and pure character—
You are The Prophet, you are the best of Adam's kind!
Open-handed, like the outpouring of a swelling sea—
Mikāl is with you and Jabra'īl, both helping you to victory,
sent by One Mighty, Irresistible!¹¹⁷

¹¹⁴ al-Dārimī, *Sunan* (*Muḡaddima*, *bāb mā akrama Allāhu ta'ālā Nabīyahu ba' ḥa māwīḥ*), through al-Bukhārī and Muslim's narrators.

¹¹⁵ al-Ṭabarānī, *al-Mu'jam al-Kabīr* (20:337-339, §799) and *al-Maḥāḍith al-Tawāl* (p. 145-147 §63); Abū Nu'aym, *Dalā'il* (p. 114-117 §63); al-Bayhaqī, *Dalā'il* (2:34-37). Such as the report through Mālik al-Dār from the Companion Bilāl b. al-Ḥarith al-Muzanī which was declared sound by Ibn Ḥajar and Ibn Kathīr, cf. our article "Tawassul and Tabarruk of the *Salaf*" at <http://mac.abc.se/~onesr/d/twss.e.pdf>. Also the report of *isrā' ān* (request for food) at the Prophetic grave performed by al-Ṭabarānī, Abū al-Shaykh, and Ibn al-Mugrī, as narrated from the latter by Dhahabī in *Tadhkirat al-Ḥuffaẓ* (3:973 §913) and elsewhere. A similar "feeding miracle" took place with Abū al-Khayr al-Aqqa' as narrated by Ibn al-Jawzī, *Muḥīṭ* (p. 491). Ibn Abd al-Barr, *Isrā' ān* (p. 133 §378) and Ibn Ḥajar, *Isāba* (sub Janāb al-Kaḥr).

رَوَى جَنَابُ الْكَلْبِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ سَمِعَهُ يَقُولُ الرَّجُلُ
رَبْعَةَ يَوْمٍ الْفَتَحَ إِذَا جَرِيرٌ عَنِ بَعْضِي وَمِثْلُكَ وَاللَّاحِظُ قَدْ أَظْلَمَ
عَسْكَرِي فَعُدَّ فِي بَعْضِ هَذَاكَ فَاطْرَقَ الرَّجُلُ سَيْبًا ثُمَّ طَلَعَ يَقُولُ
فَلَا تَكْرِ السَّعْرَ وَقَالَ وَالرَّجُلُ حَسَنٌ بَيْنَ قَائِلَتِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

يَا مَنِ الْمُعْتَبِدُ وَعَصْمَةُ لَائِدُ * وَمَلَأَ مُنْتَبِعَ وَجَارِ جُجْأَوِرُ *
يَا مَنْ تَجَرَّهَ الْإِلَهُ لِحَالَتِهِ * وَحَيَاةَ بَالِطِ الرِّكِيِّ الطَّاهِرِ *
يَا مَنْ يَجِدُ كَفَيْضَ بَحْرِ رَاخِرِ * مَدَدَ لِنَصْرِكَ مِنْ هَدْيٍ قَاهِرِ *

ذكره ابن عبد البر والحافظ في الإصابة كلاهما في ترجمة جناب الكلبي ونسبه إلى ابن منه.

The Prophet as a Light in the Companions' Funeral Elegies

The physical disappearance of the Prophet brought darkness and was the sharpest reminder to the Companions of the palpable aspect of his light which was no longer daily before their eyes:

86. [Anas b. Mālīk:] The day the Messenger of Allah—upon him blessings and peace—entered Madīna, everything became illuminated in Madīna; and the day the Messenger of Allah—upon him blessings and peace—died, everything became dark in Madīna. We had hardly finished burying him when already we no longer recognized our own hearts.¹¹⁸

¹¹⁸ Ahmad (21:35 §13312 and 21:330 §13830), al-Tirmidhi, *Sunan (al-Muwaṭṭʾ* an-Rasūl Allāh, *ṣaḥīḥ gharīb*), Ibn Mājah, *Sunan (Jamāʿ* ʿiz, *Ḍhiḥ waḥāṭ Rasūl Allāh*) etc.

John Hajjar explained the expression "we no longer recognized our own hearts" to mean that "they observed that their hearts had changed from the state they were in during his life of attraction, purity, and softness, due to their losing the teaching and training he was helping them with."¹¹⁹

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَصْدَاءٌ مِنَ الْمَدِينَةِ كُلِّ شَيْءٍ قَالُوا كَانَ الْيَوْمَ الَّذِي مَاتَ فِيهِ رَسُولُ اللَّهِ ﷺ أَظْلَمَ مِنَ الْمَدِينَةِ كُلِّ شَيْءٍ وَمَا تَرَفُّعًا حَتَّى أَتَيْنَا رَسُولَهُ ﷺ أَحَدًا وَالزَّمَلِيَّ وَقَالَ صَحِيحٌ غَرِيبٌ وَابْنُ عَجَاجٍ وَضَرَبَهُمْ. قَالَ الْحَافِظُ فِي التَّفْسِيقِ: يُؤَيِّدُ أَنَّهُمْ وَجَدُوهَا تَبَيَّرَتْ عَمَّا صَدَّقُوهُ فِي حَيَاتِهِ مِنْ الْأَلْفِ وَالصُّفْعَةِ وَالرُّقَّةِ، الْقَدَمَانِ مَا كَانَ يُؤَيِّدُهُمْ بِهِ مِنَ التَّعْلِيمِ وَالنَّادِي.

Ḥassān b. Thābit did not fail to expound on this theme:

87. He was illumination itself and the light for us to follow,
second only to Allah; he was our sight and hearing, ...
By Allah, no woman has conceived nor given birth
to one like the Messenger, the Prophet and guide of his Nation!
Nor has Allah created among His creatures
one more faithful to his neighbor or to his promise
Than him who in our midst was the source of our light,
all-blessed, just and righteous.¹²⁰

قال حسان رضي الله عنه يرثي النبي ﷺ

كَانَ الضُّبَّاءُ وَكَانَ النَّورُ يُنْبَعِثُ * بَعْدَ الْإِلَهِ وَكَانَ السَّمْعُ وَالْبَصَرُ

¹¹⁹ Ibn Hajar, *Fath al-Bārī* (8:149).

Last lines of Ibn Hishām, *Ṣiṭra*; cf. Ḥassān b. Thābit, *Dīwān* (p. 66 §51; p. 102 §89).

تَالله مَا جَعَلْتَ أُنْتَى وَلَا وَصَمْتَ * مِثْلَ الرَّسُولِ يَبِيَّ الْأُمِّةِ الْهَادِي
وَلَا يَرَى اللهُ خَلْقًا مِنْ بَرِّيَّةٍ * أَوْفَى بِذِمَّةِ جَارٍ أَوْ بِوَعْدِ مَسَادٍ
مِنَ الَّذِي كَانَ فِينَا مِسْتَضَاءً بِهِ * مُبَارَكٌ الْأَمْرُ دَا عَدْلٍ وَارِثَ سَادِ
سيرة ابن هشام وديوان حسان بن ثابت

88. In Tayba is a vestige of the Messenger and a memorial
radian, even if vestiges can fade and disappear. ...
In it are chambers in the midst of which descended
from Allah a light [cf. Q 5:15] shining and burning bright. ...
I remained there weeping the Messenger, and was helped
by my eyes, for such are quick to help,
Remembering the bounties of the Messenger, nor do I think
I can reckon them all, for I remain bewildered,
In shock, consumed by the loss of Ahmad.
As my soul kept recounting the bounties of the Messenger,
It never reached one tenth of any single matter!
Long does she stand, eyes pouring out tears,
over the remaining grave that contains Ahmad.
May you be blessed, Grave of the Messenger, and may
the lands in which the Supported Guide died be blessed!
And may the Grave-niche that enfolds the Pure One be blessed,
topped with a structure of unequal stones.¹²¹

وقال حسان رضي الله عنه:

بِطَيْبَةٍ رَسَمَ لِلرَّسُولِ وَمَعَهَا * مُزِيرٌ وَقَدْ تَعَفَّى الرَّسُومَ وَتَهَمُّدُ
وَلَا تَقْنَحِي الْأَيَّاتُ مِنْ دَارِ حُرْمَةٍ * بِهَا مِيزَرُ الْهَادِي الَّذِي كَانَ يَضَعُدُ
وَوَاضِحُ آثَارِ وَثَاقِي مَمْسَا * وَزِنْدٌ لَهَا فِيهِ مُصَلٍّ وَمَسْجِدُ

¹²¹ Ibn Hishām, *Sira* (3/4:666-669) cf. Hassān, *Dīwān* (p. 60-64 §419).

بِهَا مُجْبَرَاتٌ كَانَ يَنْزِلُ وَسَطَهُ * مِمَّنَ اللهُ سُورٌ يَسْتَعِينُهُا وَيُؤَيِّدُ
مَتَارِفُ لَمْ تُطْمَسْ عَلَى الْعَهْدِ آيَاتُهَا * أَتَاهَا الْبَلَى قَالَا فِي مَهْجَا كِبَارُهَا
عَرَفْتُ بِهَا رَسَمَ الرَّسُولِ وَصَلَّاهُ * وَقَبْرًا بِهَا وَارَاهُ فِي الرَّبِّ مَلِجُهَا
ظَلَّلْتُ بِهَا أَبْيَ الرَّسُولِ فَاسْمَعْدَتْ * عُرِيُونُ وَبِمَلَاكَا مِنْ الْجَنِّ نُسُجُهَا
يُدْخِرُنَ آلَاءَ الرَّسُولِ وَوَسَا أَرَى * لَهَا مُخَصِّبًا نَفْسِي فَتَنْفِي بَيْلُهَا (قصيدة)
مُفْجِعَةٌ قَدْ شَفَّعَهَا (اضمئها) فَقَدْ أَخَذَ * فَظَلَّلْتُ لِآلَاءِ الرَّسُولِ كُودُهَا
وَمَا بَلَّغْتُ مِنْ كُلِّ أَمْرٍ عَصِيرُهُ * وَلَكِنْ نَفْسِي بِمَقْصَدٍ مَا فِيهِ تَعْدُهَا
أَطَالَتْ وَتَوْفًا تَذَرِفُ الْعَيْنُ جُهْدَهَا * عَلَى طَلَلِ الْقَبْرِ الَّذِي فِيهِ أُنْجَدُهَا
تَبَوَّرَتْ بِأَقْبَرِ الرَّسُولِ وَيُورِ كُنْتُ * بِلَادٍ قَوَى فِيهَا الرَّشِيدُ الْمُسَدُهَا
وَيُورِكُ لَحْدُكَ مِنْكَ ضَمْنَ طَيِّبَةٍ * عَلَيْهِ بَنَاءٌ مِنْ صَفِيحِ مَنُفَّذُهَا
سيرة ابن هشام وديوان حسان بن ثابت

How the Early Muslims Acted at the Prophet's Grave

Similar addresses were spoken by other pious visitors to the Noble Grave among the early Muslims.

¹ All narrated:

- 89, When the Prophet was buried, his daughter Fātima came to his grave, took a handful of earth from it and, placing it over her eyes, wept and said:

What loss does one who smells the scent of Ahmad's grave suffer if he never smelled the sweetest ghawālī perfumes?

Troubles were poured on me, had days
endured them they would have turned to night.¹²²

عن علي كرم الله وجهه قال:

لَمَّا دَفِنَ رَسُولُ اللَّهِ ﷺ جَاءَتْ فَاطِمَةُ فَوَقَفَتْ عَلَى قَبْرِهِ، وَأَخَذَتْ قَبْضَةً
مِنْ تُرَابِ الْقَبْرِ، وَأَتَسَّاتْ ثَمَرُ:

مَا عَلَى مَنْ سَمَّ ثَرِيهَ أَحْسَدٍ * أَلَا يَسْمُدُنِي الزَّمَانُ قَوَالِيَا
صَبَّ عَلَى مَصَائِبِ لَوْ أَنَّهَا * صَبَّ عَلَى أَيَّامِ حُدُنِ لَيَالِيَا

رواه ابن الجوزي وابن النجار

90. The Umayyad governor of Madīna Marwān b. al-Hakam acted scandalized one day when he saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When the man turned around, he realized it was Abū Ayyūb al-Anṣārī. In another version Marwān grabbed him by the neck and said: "Do you know what you are doing?" Abū Ayyūb said: "Yes, I know! I have come to the Prophet, not to a stone or a room. I heard the Messenger of Allāh say: 'Do not weep over the Religion when its rightful people are in charge of it; but weep over it when those who are unqualified take it over!'"¹²³

عَنْ كَاوَدَ بْنِ أَبِي صَالِحٍ قَالَ أَقْبَلَ مَرْوَانَ يَوْمَ مَا قُورِحِدَ رَجُلًا وَاضِمًا وَجْهَهُ
عَلَى الْقَبْرِ فَقَالَ أَتَدْرِي مَا تَصْنَعُ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ فَقَالَ نَعَمْ
جِئْتُ رَسُولَ اللَّهِ ﷺ وَأَمَّ آيَةَ الْحَجَرِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَا تَبْكُوا

¹²² Ibn al-Jawzī, *Maḥāṣin* (p. 819 §1538), *Muḥīṭ* (p. 489), Ibn al-Najār, *Durr* (p. 205),
¹²³ Ahmad, *Musnad* (38:558 §23585) and al-Hakīm, *Musnad* (4:515) through identical chains confirmed with parallel chains by al-Tabarānī in *al-Muḥīṭ al-Kabīr* (4:158 §3999) and Ibn Asakir, *Tarīkh* (57:249-250) although al-Tabarānī's narrative mentions only the Prophetic ḥadīth without the encounter.

عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ وَلَكِنْ يَكُونُ عَلَيْهِ إِذَا وَلِيَهُ خَيْرُ أَهْلِهِ رَوَاهُ أَحْمَدُ وَالطَّبْرَا
وَلَهُ وَصَائِعٌ عِنْدَ الطَّبْرَانِيِّ وَابْنِ صَالِحٍ وَجَاءَ عِنْدَ الْأَخِيرِ بِلَفْظٍ جَاءَ أَبُو أَيُّوبَ
الْأَنْصَارِيُّ يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ ﷺ فَجَاءَ مَرْوَانَ وَهُوَ كَذَلِكَ
فَأَخَذَ بِرَقَبَتِهِ فَقَالَ هَلْ تَدْرِي مَا تَصْنَعُ فَقَالَ قَدْ دَرَيْتُ إِنْ لَمْ آتِ الْحَجَرِ وَلَا
الْجَدْرَ وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ.

Al-Bayhaqī narrates with his chain from Abū Ishāq al-Qurashī:

91. There was with us a man in Madīna who, any time he saw something wrong which he could not change himself, would come to the Grave and say:

O Grave of the Prophet and his two Companions!
*will you not help us when you are well aware of our state?*¹²⁴

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ أَخْبَرَنِي أَبُو مُحَمَّدٍ بْنُ زِيَادٍ نَا مُحَمَّدُ بْنُ إِسْحَاقَ
الْتَقْفِي قَالَ سَمِعْتُ أَبَا إِسْحَاقَ الْقُرَشِيَّ يَقُولُ كَانَ عِنْدَنَا رَجُلٌ بِالْبَيْتِ إِذَا
رَأَى مِنْكَرًا لَا يُمكنُهُ أَنْ يُعْمِرَهُ أَمَى الْقَبْرَ فَقَالَ:

أَيَا قَبْرَ النَّبِيِّ وَصَاحِبِيهِ * أَلَا يَا غَوْثَنَا لَوْ تَعْلَمُونَا

رواه البيهقي والرجل هو الصحابي: النابغة قيس بن عبد الله الجعدي رضي الله عنه

The man in question was the centenary poet-Companion al-Nābiḡha, whom the Prophet addressed as Abū Laylā and whose full name was Qays b. 'Abd Allāh b. 'Amr al-Ja'dī. He once said:

92. *We came to the Prophet when he brought guidance*

¹²⁴ al-Bayhaqī, *Shu'ab al-Imān* (6:60 §3879).

*reciting a Book as luminous as the constellations.
We have reached the sky through our glory and fame
but we desire a higher summit yet.*

The Prophet asked him, "And what summit is that, Abū Laylā?" He replied, "Paradise." The Prophet said: "Yes, if Allah wills."¹²⁵

فِي لُبِّ الْأَدَابِ لِلْعَالِي وَبُخِ الْمَلْحَ لَا بِنَ سَيِّدِ النَّاسِ: أُنْقَدَ النَّايَةُ الْجَنْدِيُّ:

أَيُّتْ رَسُولَ اللَّهِ إِذْ جَاءَ بِالْهُدَى * وَتَلَّوْا كِتَابًا كَأَجْرَةِ بَيْرَا
بَلَّغْنَا السَّاءَ بَحْدُنَا وَسَنَأُونَا * وَإِنَّا لَنَرُجُوا فَوْقَ ذَلِكَ مَظْهَرَا

وروي أنه ﷺ قال: أَيُّ الْمَظْهَرِ يَا أَبَا لَيْلَى؟ قُلْتُ: الْجَنَّةُ يَا رَسُولَ اللَّهِ. قَالَ: أَجَلُ
إِنْ شَاءَ اللَّهُ. رواه أبو نعيم وعام الرازي والجارث والبيهقي

Abū Harb al-Hilālī narrated that a bedouin visited the grave of the Prophet and addressed it in similar terms:

93. A Bedouin went on pilgrimage. When he reached the door of the Prophet's Mosque he tied his mount, entered, walked up to the Grave, stood opposite the face of the Messenger of Allah, and said: "Peace be upon you, Messenger of Allah!" Then he greeted Abū Bakr and 'Umar and returned to face the Prophet, saying: "My father and mother be sacrificed for you, Messenger of Allah! I have come to you burdened with sins and offenses, seeking you as my intercessor before your Lord Who said in His inabrogable Book: *Had they but come to you when they wronged themselves, and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Of-Forgiving, Most Merciful* (4:64). And I have come to you – My father and

mother be sacrificed for you! – I have come to you burdened with sins and offenses, seeking you as my intercessor before your Lord, asking Him to forgive me for my sins and that you intercede for me." Then he turned again amid the people and declaimed:

*O Best of those whose bones are buried in the earth,
and whose soil and mound are fragrant with their scent!
My soul be sacrificed for a grave you inhabit,
in which are found virtue, generosity and honor!*¹²⁶

Another version adds between the two verses:
*You are the Prophet whose intercession is hoped
at the Bridge when feet will slip.*¹²⁷

عَنْ أَبِي خَرِيبٍ الْجَلَالِيِّ قَالَ: حَجَّ أَعْرَابِي فَلَمَّا جَاءَ إِلَى بَابِ مَسْجِدِ رَسُولِ اللَّهِ ﷺ أَنَاخَ وَرَاحِلَتَهُ فَمَلَأَهَا تُمٌّ وَدَخَلَ الْمَسْجِدَ حَتَّى أَتَى الْقَبْرَ وَوَقَفَ يَحْدَاهُ وَجَّهَ رَسُولِ اللَّهِ ﷺ فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ثُمَّ سَلَّمَ عَلَى أَبِي بَكْرٍ وَعُمَرُ ثُمَّ أَقْبَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا أَبَا لَيْلَى وَأَيُّيَا رَسُولَ اللَّهِ جِئْتُكَ مُتَقَلِّلاً بِالذُّنُوبِ وَاحْطَايَا مُسْتَنْفِعاً بِكَ عَلَى رَبِّكَ لِأَنَّهُ قَالَ فِي مَعَكُمْ كِتَابُهُ ﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً﴾ ﴿٢٢٥﴾ وَقَدْ جِئْتُكَ يَا أَبَا لَيْلَى وَأَيُّي

¹²⁵ Narrated by Abū Nu'aym, *Dalā'il* (§385) and *Ma'rifa al-Saliba* (sub Qays b. Abd Allāh); al-Harīth in his *Mushadid*, cf. al-Haythamī, *Bughyā* (2:844 §894); Tammām, *Fawa'id* (4:334-335 §1513); al-Bayhaqī, *Dalā'il* (6:252); and Ibn 'Asakir, *Tarikh* (36:202, 50:132); cf. Ibn Sayyid al-Nās, *Minhaj* (p. 235-237).

¹²⁶ Narrated from Muhammad b. Harb al-Hilālī by al-Bayhaqī, *Shu'ab al-Imān* (6:60 §3880); Ibn al-Najār, *Durr* (p. 224); Ibn al-Jawzī, *Muhtār* (p. 490); and Ibn 'Asakir, *Ma'jam* (1:600 §738, 2:601). It is mentioned in al-Nawawī's *Adhkār*, the *Tajis* of Abū Hayyān, Ibn Kathīr, and others, and countless books of *fiqh* toward the end of the chapters on *Hajj*. This report is also attributed to Ibn 'Uyayna's student the historian and poet al-Uṭbī – Abū 'Abd al-Rahmān Muhammad b. Abd Allāh b. Amr b. Mu'awya b. Amr b. Uṭba b. Abī Sa'fyan (d. 228/843) – but there is no known chain to that effect.

¹²⁷ al-Buhārī, *Humayda Maghrabiyya* (2:799 §430).

جِثَّكَ مِثْلًا بِالْذُّوْبِ وَاحْطَايَا اسْتَنْفِغْ بِكَ عَلَى رَبِّكَ أَنْ يَغْفِرَ لِي ذُنُوبِي
وَأَنْ تَنْفِغَ فِيَّ لَمْ أَقْبَلْ فِي عَرْضِ النَّاسِ وَهُوَ يَقُولُ:

يَا خَيْرَ مَنْ ذُوْنَتْ فِي الْأَرْضِ أَعْظَمُهُ * قَطَابٌ مِنْ طَيِّبِيْنَ الْفَنَاحِ وَالْأَكْم
تَنْجِي الْفِدَاءَ لِقَبْرِ أَنْتَ سَاكِبُهُ * فِيهِ الْعَفَافُ وَفِيهِ الْجَوْدُ وَالْكَرَمُ

قَالَ السَّيِّحِيُّ: وَفِي غَيْرِ هَذِهِ الرُّوَايَةِ:

قَطَابٌ مِنْ طَيِّبِيْهِ الْقِيَمَاتِ وَالْأَكْم

رواه البيهقي وابن النجار وابن الجوزي وابن عساكر. وذكره النووي في الأذكار وابن كثير
في التفسير والتفهيم. في كتبهم إثر أبواب الحج. وفي ديوان الحامسة المغربية للجُرَواي:

يَا خَيْرَ مَنْ ذُوْنَتْ فِي الثَّرْبِ أَعْظَمُهُ * قَطَابٌ مِنْ طَيِّبِيْنَ الْفَنَاحِ وَالْأَكْم
أَنْتَ النَّبِيُّ الَّذِي تُرْجَى سَفَاةُتُهُ * عِنْدَ الصَّرَاطِ إِذَا مَا زَلَّتِ الْقَدَمُ
تُفْجِي الْفِدَاءَ لِقَبْرِ أَنْتَ سَاكِبُهُ * فِيهِ الْعَفَافُ وَفِيهِ الْجَوْدُ وَالْكَرَمُ

Ibn Abi Fudayk (d. 200/815) narrated from those before him:

94. Whoever stands at the grave of the Prophet—upon him blessings and peace—and recites this verse: *Truly Allah and the angels bless the Prophet* (33:56), then says: "Allah bless you O Muhammad!" (*sallā Allāhu ‘alayka yā Muḥammad*), and says so seventy times, an angel will call him and say to him: "Allah bless you O So-and-so! None of your needs has gone unfulfilled."¹²⁸

¹²⁸ Ṭayād, *Shi‘ā* II.iv.8 (p. 585 §1471 *fī ḥukmi ziyārat qabrīh*) and Ibn al-Jawzī, *Mu‘ā* (p. 817 §1533).

عن ابن أبي قُديك قَالَ سَمِعْتُ بَعْضَ مَنْ أَدْرَكْتُ يَقُولُ بَلَقْنَا اللَّهَ مِنْ وَفِّهِ
عِنْدَ قَبْرِ النَّبِيِّ ﷺ فَقَالَ هَذِهِ الْآيَةُ: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى
النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ ﴿١٣﴾ الْآخِرُ
فَقَالَ: صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ يَقُولُهَا سَبْعِينَ مَرَّةً، نَادَاهُ مَلَكٌ: صَلَّى اللَّهُ
عَلَيْكَ يَا فَلَانُ لَمْ تَسْقُطْ لَكَ حَاجَةٌ. رواه عياض وابن الجوزي

Ibn al-Jawzī (510-597/ca. 1116-1201) said after adducing the above
report that one of the visitors to the Grave said – namely, the pious
fourth-century grammarian and lexicographer Ismā‘īl al-Dahhān:

95. I have come to you on foot and I wish that I
were able to turn the apple of my eyes into my mount;
Why should I not travel on top of my pupils
to a Grave that contains the Messenger of Allah?¹²⁹

زاد ابن الجوزي بعد سياق خبر ابن أبي قُديك: وَقَالَ بَعْضُ رُوَاةٍ قَبِيرَةٍ:

أَتَيْتُكَ رَاجِعًا وَوَدِدْتُ أَنِّي * مَلَكَتُ سَوَادَ عَيْنِي أَتَقَطِّعُ
وَمَا لِي لَا أُسِيرُ عَلَى الْمَاتِي * إِلَى قَبْرِ رَسُولِ اللَّهِ فِيهِ

والفعل هو النحوي الزاهد تلميذ الجوهري (ت 393) أبو محمد إسماعيل بن محمد
بن عبدوس الدخان كما في تسمية الدهر للتعالي والرواف بالوفيات ومعجم الأدباء.

¹²⁹ Ibn al-Jawzī, *Mu‘ā* (p. 817 §1533) cf. his *Muḥīṭ* (p. 492). The poet was al-Jawhārī's (d. 393/1003) student the ascetic linguist Abū Muḥammad Ismā‘īl b. al-Dahhān al-Dahhān as narrated by al-Tha‘ālibī in his anthology of pre-fifth century poets entitled *Yatimat al-Dahr* (4:498).

The Yemeni hadith master Ibn al-Dayba' (866-944/1461-1537) built on this image in his famous *maṣnūʿ*:

96. Even if we rode [to him] every moment
on top of our eyeballs, not on top of camels;
And even if we celebrated every day
a *maṣnūʿ* for Ahmad, that would still be our duty.¹³⁰

قال الحافظ ابن الدَّبَّع الرُّبَيْدِي في مولده المشهور:

قُلْنَا أَنَّا سَعَيْنَا كُلَّ حِينٍ عَلَى الْأَحْدَاقِ لَا تَفُوقُ النَّجَائِبِ
وَلَوْ أَنَّا عَمِلْنَا كُلَّ يَوْمٍ لِأَحْمَدَ مَوْزِلًا قَدْ كَانَ وَاجِبًا

The hadith master Abū Tāhir al-Sīlāfī (475-576/1082-1180) narrated the above verses as he heard them from "Abū 'Alī 'Ubayd Allāh b. Ibrāhīm b. 'Abd al-Wahhāb al-Husaynī the orator of Madīna, the Grave, and the Pulpit" then followed them up with two more verses from another Madinan teacher of his:

97. And when we reach on our camels Muhammad
their backs become forbidden to all riders.
We are approaching the Best of those who trod the stones,
hence they demand of us his high respect and awe.¹³¹

وردى البيهقي الحافظ أبو طاهر السلفي في معجم السلف قال: أنشدنا أبو علي عبيد الله بن إبراهيم بن عبد الوهاب الحسني خطيب المدينة والقبر والنبر لبعض المتقدمين، أنشدناك راجلاً الفخ، ثم قال السلفي: ثم أنشدنا أبو محمد الحسن بن عبد الله بن مولاة الكاتب الأصبهاني بالمدينة فكتبناه أيضاً تبركا بها والشعر مشهور قديم:

¹³⁰ *Maṣnūʿ al-Dayba' ʿīn Majmūʿ Musṭamīl* (p. 49).

¹³¹ al-Sīlāfī, *Ma jam al-Sayar* (p. 224 §727).

وَرَأَى الْمَلِئِكَةَ بِأَبْغَمَسٍ مُحَمَّدًا * فَظَهَرُوا مِنْهُ عَلَى الرُّحَالِ حَرَامًا
فَرَيْنَا مِنْ خَيْرٍ مِنْ وَطْئِ الْخَصَا * فَلَهَا عَلَيْنَا خُرْمُهُ وَذَوَسَامًا

The major Imam of *fiqh* Ishāq b. Rāhūyah (d. 238/852) said:

98. It has been from the very beginning the practice of whoever went on pilgrimage to pass by Madina and be sure to perform prayer in the Mosque of the Messenger of Allah and obtain blessing by beholding his *Rawḍa*, his Pulpit and his Grave, as well as where he sat, where his hands touched, where his feet walked, the pillar against which he leaned, and where Jibrīl descended on him with revelation, and obtain blessing through whoever frequented it and made sure to visit it among the Companions and the Imams of the Muslims, and to reflect upon all that and follow its example.¹³²

في النفا للغاضي عياض: قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْقَفِيْهِ - يَنْبَغِي إِسْحَاقُ بْنُ رَاهُوِيَّةٍ مِنْ كِبَارِ أَيْمَنَةِ الْحَدِيثِ الْمُتَخَيِّدِينَ: وَمِمَّا أَمْ يَزَلُ مِنْ قَسَائِنَ مَنْ حَجَّ الْكُرُومَ بِالْمَدِيْنَةِ وَالْقَصْدُ إِلَى الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ وَالتَّبَرُّكُ بِرُؤْيِيهِ وَرُؤْيِيهِ وَتَبَرُّكِهِ وَفَرِّهِ وَتَجَلُّسِهِ وَمَلَامَسِي يَدَيْهِ وَمَوَاطِئِ قَدَمَيْهِ وَالْعُمُودِ الَّذِي كَانَ يَسْتَقْدُ إِلَيْهِ وَتَبَرُّكُ جَبْرِئِيلَ بِالْوُخْيِ فِيهِ عَلَيْهِ وَيَمُنْ عَمْرُهُ وَقَعْدُهُ مِنَ الصَّحَابَةِ وَأَيِّمَةِ الْمُسْلِمِينَ وَالْإِفْتِيَارُ بِذَلِكَ كَلْبُهُ.

What Ibn Rāhūyah describes as the ethics of the *Salaf al-Sālih* in visitation (*ziyārat*) and seeking blessings through relics (*tabarrik bi-ādhān*) is confirmed by the practice of the Companions and Successors.

¹³² In *ʿIqd, Shifāʾ* II, iv.8 (p. 585 §1471 *fī mukāni ziyārat qabr*).

sors and in the notable fatwas of his friend Ahmad b. Hanbal and Imām Mālik among others.¹³³

Hassān lists the places which Muslims assiduously visit to commemorate the Prophet in one of his funeral elegies:

99. Has Man seen any mortal grief ever match

the grief of the day in which Muhammad died?
He—the alighting-place of revelation—was severed from them,
and he was full of light that plunged deep and soared high,
Pointing whoever followed his guidance to the All-Beneficent
and saving them from disasters, and showing them the way,
Their leader, guiding them to truth with utmost striving
and a teacher of truthfulness: to obey him spells bliss.
He always forgave slips, accepting their excuses;
and if they did their best, Allah is Most Generous with bounty,
If something was too difficult for them to carry
they found him lenient and leaving aside strictness.
As they basked in that light, behold, one morning
death's arrow smote their light.
Praised and beloved, he returned to Allah,
mourned by the angels and glorified.
And the sanctified country has become desolate
after the disappearance of prophecy which descended on it—
Wild caves, except for the oft-visited side-niche dwell
by the one they lost, wept by Balāṭ and the gharaqad-tree.
And also by his Mosque, filled with sad reminders of his loss,
the empty spots where he stood praying and where he sat,
And at the Major Stoning Station, there also he is missed
by houses and plains and living quarters and birplace.
So weep the Messenger of Allah, my eyes, with copious tears,
and let me never catch you refraining for the rest of my life!
And why should you not weep the owner of favor
that bestowed it on the people who then basked in it?
So weep him and weep with profuse tears and sobs
for the loss of the one like whom none will ever exist.

¹³³ Cf. Haddad, *Four Imams* (pp. 177, 321-322, 390-392).

The ancients never lost the like of Muhammad,
nor will his like until the Resurrection ever be lost again.¹³⁴

قال حسان:

وَكُلُّ عَدَلَتْ يَوْمًا زَيْدُهُ هَالِكُ * زَيْدُهُ يَوْمَ قَامَ سَاعَتُ فَيْدِ مُحَمَّدٍ *
تَفْطَحُ فَيْدِ سَبْرُلِ الرَّحْمِيِّ عَتَقَهُمْ * وَقَدْ كَانَ ذَا نُورٍ يَغُورُ وَيَنْجِرُ *
يُدُّ عَلَى الرَّحْمَنِ مَنْ يَنْقِلِي بِهِ * وَيَقْبَلُ مِنْ حَوْلِ الْحَوَايَا نُورُهُ *
إِنَّمَا لَمْ يَنْدَرِمْ أَحَدٌ جَاهِلًا * مُعَلِّمُ صِدْقِي إِنْ يُطِيعُوا وَيَسْعُوا *
هَقُّ عَنْ الرِّلَا يَقْبَلُ عَذْرَهُمْ * وَإِنْ يُحْسِنُوا قَالَهُ بِالْجُرْ جَسَدُهُ *
وَإِنْ قَابَ أَمْرٌ أَمْ يَقُومُوا بِحَمْلِهِ * فَمِنْ عَمِلِهِ يَسِيرُ مَا يَسْتَسَدُّ *
كَيْتَا لَمْ يَفِ ذَلِكَ النُّورُ إِذْ قَامَا * إِلَى نُورِهِمْ سَعِمَ مِنَ النَّوْتِ مُغْبَدُّ *
فَأَصْبَحَ خَمُودًا إِلَى اللَّهِ رَاجِعًا * يَكْبِيهِ جَفْنُ الرُّسُلَاتِ وَبُجْدُ *
وَأَمْسَتْ بِلَادُ الْحُرَمِ وَخُشَا يَفَافُهَا * لَيْتَيْدَا مَا كَانَتْ مِنَ الرَّوْحِي نَعْفُ *
قِفَارًا سَوَى مَعْمُورَةِ الْمَحْدِ ضَافُهَا * فَقَبْدُ يَكْبِيَّةِ بِلَاطٍ وَهَرَفُ *
وَمَسْجِدُهُ قَالُوا جِشَاتُ لِقَةِ لِيَدِهِ * خَلَاةٌ لَهُ فِيهِ مَقَامٌ وَدَقَعُ *
وَبِالْجَمُورَةِ الْكَبِيرَى لَمْ تَمْ أَوْحَشَتْ * دِيَارُ وَعَرَصَاتُ وَرَبْعٌ وَمَوْلُ *
فَكْبِي رَسُولَ اللَّهِ يَا عَيْنَ عُبْرَةٍ * وَلَا أَعْرِفَنَّكَ الدَّهْرُ دَمْعًا يَجْدُ *
وَمَا لَكَ لَا تَبْكِينَ ذَا النِّعْمَةِ الَّتِي * عَلَى النَّاسِ مِنْهَا سَائِعٌ يَنْقَعُ *
فَجُودِي عَلَيْهِ بِالْمُدْمُوعِ وَأَعْرُلي * لِقَبْدِ الَّذِي لَا يَمُتُهُ الدَّهْرُ يُوجَدُ *

¹³⁴ Ibn Hishām, *Sira* (3/4:666-669) cf. Hassān, *Dirwān* (p. 60-64 §49).

سيرة ابن هشام وديوان حسان بن ثابت

Both Abū Bakr al-Ṣiddīq and 'Alī b. Abī Ṭalīb echoed the same feeling of insurmountable loss with utterances that celebrated the perfections of the Prophet even in death. Abū Bakr said:

100. *He was the quintessence of characters and they knew this, [variant: He was exempt of defects and they knew this well], and virtue, therefore we compare none to him.*

[var.: and virtue, therefore you cannot compare anyone to him.]
My soul be sacrificed for you who lay dead, and for your body!
How pure your mention, how pure your character and frame!¹³⁵

قال أبو بكر الصديق رضي الله عنه:

كَانَ الْمَنْعَاءُ فِي الْأَخْلَاقِ قَدْ عَلِمُوا * وَفِي الْعَفَافِ فَلَمْ تَعْدِلْ بِهِ أَحَدًا
نَفْسِي فِدَاؤُكَ مِنْ مَيِّتٍ وَمِنْ بَدَنِي * مَا أَطِيبَ الذِّكْرَ وَالْأَخْلَاقَ وَالْجَسَدَا
رواه ابن سعد في الطبقات وجاء بلفظ:

كَانَ الْمَصْنُوعُ مِنَ الْأَفَافِ قَدْ عَلِمُوا * وَفِي الْعَفَافِ فَلَا تَعْدِلُ بِهِ أَحَدًا
كنا في كتاب المصنفين لابن أبي الدنيا وديوان الصديق المطبوع

101. [From 'Ā'ishā] Abū Bakr came and uncovered the Prophet—upon him blessings and peace. He kissed him and said: "By my father and my mother! Truly you are pure in life and you are pure in death."¹³⁶

¹³⁵ Ibn Sa'd, *Ṭabaqāt* (2:278) cf. Abū Bakr al-Ṣiddīq, *Dīwān* (p. 83) and Ibn Abī al-Dunayy, *Muṭammanin* (p. 45 §56).
¹³⁶ al-Bukhārī, *Sahih* (*Maṭnaghāḥ, qawl al-Nabī law kunta mutashakkihaan khalīfā*).

عَنْ عَائِشَةَ فَبَدَأَتْ أَبِي بِكُرٍّ فَكَتَفَتْ عَنْ رَسُولِ اللَّهِ ﷺ فَقِيلَ: قَالَ يَا أَيْتُ وَأُمِّي طَيْبَتْ حَيًّا وَمَيِّتًا رَوَاهُ الْبُخَارِيُّ

102. [From 'Ā'ishā] When he washed the Prophet he expected to experience whatever the washers of the dead experience but he did not. Then he said: "By my father, how pure he is! You are pure in life and you are pure in death."¹³⁷

عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ لَمَّا فَسَلَ النَّبِيُّ ﷺ دَفَنْتُ بِلَيْسٍ مِنْهُ مَا يَلْتَمِسُ مِنَ الْبَيْتِ فَلَمْ يَجِدْهُ فَقَالَ: يَا أَيُّ الطَّيِّبِ طَيْبَتْ حَيًّا وَطَيْبَتْ مَيِّتًا
رواه ابن ماجه وفي الزوائد: هذا إسناد صحيح ورجاله ثقات

¹³⁷ Ibn Mājah, *Sunan* (*Uṣṣunā' wa mā jā' fī ghīṣṣat al-Nabī*) with a sound chain according to al-Bukhārī in his *Misbāḥ al-Zuhayr*.

IV

The Prophet as a Light from the Light of Allah

Two other Qur'anic passages go further than 33:45-46 in identifying the Prophet as a light not only *by means of* which but also *to* which the Prophet as a light guides, the first one addressing Christians and Jews at the Allah guides, the second treating them as forefront of humankind at large (5:15-16), the second treating them as outsiders between the two poles—Ibrāhīm and Muḥammad—of pure monotheism (24:35); what is more, both passages cite that attribute of light as literally “from God” (*min Allāh*) and “of God” (*mīn*).

There has come to you from Allah a Light

The first passage is nearly explicit:

O People of the Book, Our Messenger has come to you, making clear to you much of what you used to conceal from the Book, and forgiving much. There has come to you from Allah a Light (nūr) and a Book most lucid; With it Allah guides him who conforms to His good pleasure to the paths of tranquillity; He shall lead them from the folds of darkness to the light, by His leave; and He shall guide them to a straight path (ṣirāṭ mustaqīm) (5:15-16).

﴿يَأْتِيهِمُ الْبَيِّنَاتُ فَذَٰلِكَ جَاءَكُم مِّن رَّبِّكُمْ يُبَيِّنُ لَكُم كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ ذَٰلِكَ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿٥٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾ ۝ الْمائدة.

103. Qarāda (d. 1177/35), al-Zajjāj (241-311/ca. 855-923) and two dozen others gloss *nūr* here as Muhammad, "with whom Allah has illuminated truth, brought out Islam, and eradicated polytheism; he is a light for whoever uses his light, which makes truth (*al-haq*) manifest" according to Tabarī (224-310/839-ca.922).¹³⁸ The *ṣirāṭ mustaqīm* itself has also been glossed as the Prophet Muhammad.¹³⁹

قال الطبري: يعني بالنور: محمداً ﷺ الذي آثار الله به الحق وأظهر به الإسلام وتحقق به الشك فهو نور لمن استنار به مبعث الحق. وقال به قتادة الرجاج والواحدى والموردي والنعماني ومكي والنعماني والبغوي وابن الجوزي وابن عطية والرازي والمزني عبد السلام والحازن وابن جزي وابن عادل والجلالين والجامعي والأعمى الانسي الزبيدي والشربيني والقاري والاكوسي وابن عاشر والنوري الجاوي وأطفيش الإباضي وعبد أبو زهرة وغيرهم وقال مكي في الصراط المستقيم: محمد ﷺ كما سبق ذكر قول كعب بن زهير:

إِنَّ الرَّسُولَ لَنُورٌ يَسْتَقْصَاءُ بِهِ

وقول أبي الطفيل عامر بن وثالة:

إِنَّ النَّبِيَّ هُوَ النُّورُ الَّذِي كُشِفَتْ بِهِ عَنَّا عَائِيَةٌ مَا ضَمِينَا وَبَاقِيَتَا

وقول حسان:

¹³⁸ *Tafsīr* of al-Tabarī (8:264 sub 5:15), al-Zajjāj, al-Wāḥidī, al-Mawarī, al-Thaḥṭī, Makrī al-Qayṣī, al-Thaḥṭī, al-Baghawī, Ibn al-Jawzī, Ibn Aṭīyya, al-Rāzī ("as for the interpretation of the Light and the Book as both meaning the Qur'ān, it is a weak interpretation" and a Mu tazilī excess promoted by al-Jubhārī and al-Zamakhsharī), Ibn 'Abd al-Salām, al-Khazīn, Ibn Juzayy, Ibn 'Adill, al-Jalālayn, al-Biqā'ī, al-ʿAṣḡam al-ʿAnīsī (Zaydī), al-Shībīnī, al-Qarī, al-ʿAlūsī, Ibn ʿAshūr, Nawawī al-Jawī, Afīsh (Ibādī), Muḥammad Abū Zahra, and others.
¹³⁹ Makrī, *Ḥidāya* (sub 1:6).

الَّذِي كَانَ نَبِيًّا يُسْتَقْصَاءُ بِهِ * مُبَارَكٌ الْأَمِيرُ دَا عَدْلٍ وَإِرْسَاوُ
وقوله أيضاً:

يَا مُجْتَرَاتِ كَانَ يَنْزِلُ وَسَطَهَا * مِنْ اللَّهِ نُورٌ يَسْتَقْصَاءُ وَيُؤَدُّ

ونحوه قول الناطم:

وَاسْتَقْصَيْتُمْ إِيحَايَالِ * فَأَقَى فِي الْحُسْنِ تَكَرُّدَ

The above gloss echoes the Companions Ka'b b. Zuhayr, Abū al-Tufayl, and Ḥassān b. Thābit's verses already cited, "Truly the Messenger of Allah is a light whose illumination is sought" (*inna al-Rasūla sengar of Allah is a light whose illumination is sought*) (*inna al-Rasūla sengar of Allah is a light whose illumination is sought*), "Truly the Prophet is the light that has dispelled the blindness of our past and future," "he who in our midst was the source of our light" (*yustādā u bihi*), and "In it are chambers in the midst of which descended from Allah a light illuminating and burning bright" (*min Allāhi nūr* *yustādā u wa-yuqadu*). Similarly the *mawlid* poem Yā Nabī, Salām *alayka* states:

104. And seek the light of a beauty exceedingly superior and unique.

Al-Biqā'ī (809-885/1406-1480) stated:

105. There has come to you – and He magnified it by using the Greatest Name and saying from Allah, that is, the One to Whom belongs the all-encompassing attributes of perfection – a Light, that is the one whose luminosity is abundantly clear, namely Muhammad.¹⁴⁰

قال البغاعي في نظم الدرر: قَدْ جَاءَكُمْ وَعَظَمْتُمْ يَقُولُهُ مُعْتَبَرًا بِالْإِسْمِ
الْأَعْظَمِ: قَدْ قَبِلَ اللَّهُ أَيُّ الَّذِي لَهُ الْإِحَاطَةُ بِأَوْصَافِ الْكَمَالِ نُورٌ

¹⁴⁰ al-Biqā'ī, *Nazm al-Durar* (6:63, sub 5:15).

أَيُّ وَاصِحِ النُّورِيَّةِ وَهُوَ مُحَمَّدٌ ﷺ. وَقَالَ الْأَرِسِّي: هُوَ قَدْ جَاءَكُمْ مِنْ
اللَّهِ نُورٌ عَظِيمٌ وَهُوَ نُورُ الْأَنْبِيَاءِ وَالنَّبِيِّ الْمُخْتَارِ ﷺ.

106. Al-Ālūsī and Muhammad Abū Zahra (1315-1394/1898-1974) respectively stated: "There has come to you from Allah a Light most tremendous, and he is the Light of lights and the elect Prophet."¹⁴¹ Indeed the noble Prophet is the Light of all lights as al-Ālūsī phrased it.¹⁴²

Al-Qārī said:

107. It has also been said that both the Light and the Book refer to Muhammad, because just as he is a tremendous Light and the source of all lights, he is also a Book that gathers up and makes clear all the secrets.¹⁴³

قَالَ الْمَلَّا عَلِيَّ الْغَارِي فِي مَرْحِ النَّعْمَةِ: وَقِيلَ الرَّأْدُ سَيَا أَيْ فِي قَوْلِهِ تَعَالَى هُوَ نُورٌ
وَكُنْتُ مُبِينٌ ﷻ: مُحَمَّدٌ ﷺ لِأَنَّهُ كَمَا هُوَ نُورٌ عَظِيمٌ وَمِنْهَا سَيَا
الْأَنْبَاءِ فَهُوَ كِتَابٌ جَامِعٌ مَبِينٌ لِجَمِيعِ الْأَسْرَارِ.

Al-Ālūsī also said:

108. I do not consider it far-fetched that what is meant by both the Light and the Manifest Book is the Prophet.... There is no doubt that all can be said to refer to the Prophet. Perhaps you will be reluctant to accept this from the viewpoint of expression ('ibārā); then let it be from that of allusion ('ishārā)!¹⁴⁴

¹⁴¹ Ālūsī, *Ruh al-Ma'ānī* (sub 5:15).

¹⁴² Abū Zahra, *Zahrat al-Tafāsīr* (sub 5:15).

¹⁴³ al-Qārī, *Sharḥ al-Shifā Lillī*, 14 (1:505).

¹⁴⁴ al-Ālūsī, *Ruh al-Ma'ānī* (6:97).

قَالَ الْأَرِسِّي وَلَا يَمُودُ عِنْدِي أَنْ يُرَادَ بِالنُّورِ وَالْكِتَابِ الْمُبِينُ النَّبِيُّ ﷺ... وَلَا
شَكَّ فِي صِحَّةِ إِطْلَاقِ كُلِّ عَلَيْهِ ﷺ، وَلَعَلَّكَ تَتَوَقَّفُ فِي قَوْلِهِ مِنْ بَابِ
الْعِبَارَةِ فَلْيَكُنْ ذَلِكَ مِنْ بَابِ الْإِشَارَةِ

The allusion is based on the description of the Prophet as a living, walking Qur'ān as mentioned in the saying of 'Ā'isha to Anas b. Malik's paternal cousin Sa'd b. Hishām al-Anṣārī:

109. Do you not read the Qur'ān? Truly his character was the Qur'ān.¹⁴⁵

The exegetes adduced the above hadith in commentary of the verse And truly you are of a magnificent character (68:4).¹⁴⁶

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لِسَعْدِ بْنِ عَامِرٍ: أَلَيْسَ تَقْرَأُ الْقُرْآنَ؟ فَإِنَّ
خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَبَلَغَ كَانَ خُلُقُهُ
الْقُرْآنَ رَوَاهُ أَحْمَدُ وَبَلَغَ فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ الْقُرْآنُ النَّسَابِيُّ. ذَكَرَهُ الْقُرْطُوبِيُّ فِي
تَفْسِيرِ آيَةِ هُوَ وَرَأْسُكَ لَعَلَّ خُلُقَ عَظِيمٍ ﷻ. الْقَلَمُ.

"I.e. his character was the character of Allah" (Suhrawardī)

The Shāfi'ī grandmaster and Shaykh al-Islām Shihāb al-Dīn al-Suhrawardī (539-632/ca. 1145-1235) said in commentary of the above hadith in *Awārif al-Ma'ānī*, one of the founding texts of *taṣawwuf*:

¹⁴⁵ Muslim, *Ṣaḥīḥ* (*Ṣaḥīḥ al-muṣṣaḥḥ*, *jāmi' ṣaḥīḥ al-ṭayyib*); al-Nasā'ī, *Sunan* (*Qiyām al-ḥajj wa-taḥawwut al-muḥāḥ*, *bāb qiyām al-ṭayyib*); Ahmad, *Musnad* (41:314-317 & 42:299, 42:183, & 25302, 43:15 & 25813); Abū Dāwūd, *Sunan* (*Tahāra, ṣaḥīḥ al-ṭayyib*; *ṭayyib al-ḥajj wa-taḥawwut al-muḥāḥ*).

¹⁴⁶ *Ṭayyib al-ḥajj wa-taḥawwut al-muḥāḥ*, and others (sub 68:4).

110. Know that in the statement of 'Ā'isha "his character was the Qur'ān" there is a hidden sign and a subtle hint pointing to the Divine Traits (*al-akhilāq al-rabbāniyya*). She was too shy before Allah to say: "His character was the character of Allah," so she expressed the same meaning by saying "his character was the Qur'ān" out of modesty before the glories of Divine Majesty and as a cover for the actual state of affairs through fine language. This is from her superior intelligence and her accomplished manners. There is also, between the saying of Allah *We have given you Seven of the Oft-repeated and the great Qur'ān* (15:87) and His saying *And truly you are of a magnificent character* (68:4) a congruence (*mumāṣaba*) that proclaims [the same thing as] the saying of 'Ā'isha: "his character was the Qur'ān."¹⁴⁷

قال السهروردي رحمه الله في باب أخلاق الصوفية وشرح الخلق من عوارف المعارف:

إِعْلَمُ أَنَّ قَوْلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَانَ خُلُقُهُ الْقُرْآنُ فِيهِ زَمْرٌ عَاطِصٌ وَلِيَاءٌ خَفِيٌّ إِلَى الْأَخْلَاقِ الرَّبَّانِيَّةِ، فَاحْتَسَمَتْ مِنَ الْخُضْرَةِ الْإِلَهِيَّةِ أَنْ تَقُولَ: كَانَ ﷺ مَبْخَلًا بِأَخْلَاقِ اللَّهِ تَعَالَى، فَعَبَّرَتْ عَنِ الْمَعْنَى بِقَوْلِهَا كَانَ خُلُقُهُ الْقُرْآنُ اسْتِخْيَاءً مِنْ مُبِحَاتِ الْجَلَالِ، وَسِرًّا لِلِحَالِ بِلُطْفِ الْقَالِ، وَهَذَا مِنْ وَفُورِ عَقْلِهَا وَكَوَالِ أَدَبِهَا. وَبَيْنَ قَوْلِهِ تَعَالَى ﷻ وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنْ الْأَمَانِ وَالْقُرْآنَ الْأَعْظَمَ ﷻ الْحَجَرِ وَبَيْنَ قَوْلِهِ ﷻ وَأَنْتَ لَعَلَى خُلُقِ عَظِيمٍ ﷻ الْعِلْمُ مَنَاسِبَةٌ مُسَعِّوَةٌ بِقَوْلِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَانَ خُلُقُهُ الْقُرْآنُ.

"He is the mirror of the Essence and Attributes" (al-Warūjīyah)

The erudite linguist and Sufi scholar Ibn Kīrān (1172-1227/1759-1812) in his commentary on the *Salāt Mashāhiyya* cited some of the above explanation then said:

al-Warūjīyah¹⁴⁸ said: in His saying *Truly those who swear allegiance unto you swear allegiance only unto Allah* (48:10) He made His Prophet a mirror for the appearance of His Essence and Attributes. This is how some understood the hadith "Whoever sees me sees Truth (*man ra'ānī fa-qad ra'ā al-Haqq*)."¹⁴⁹ It is also the meaning of their statement that the Prophet is the Perfect Human Being (*al-insān al-kāmil*), and that He is created "in the image of Allah," and "in the image of the All-Beneficent," as narrated.¹⁵⁰ Hence he was named after many of the Divine Names, such as the Kindly (al-Ra'ūd), the Merciful (al-Raḥīm), and the Light (al-Nūr). The Prophet alluded to that meaning for other than him as well when he said: "The best of my Community are those who, when you see them, you remember Allah."¹⁵¹

قال ابن كيران رحمه الله في شرح الصلاة المشيشية:

قَالَ الْوَرْجِيُّ فِي قَوْلِهِ تَعَالَى: ﷻ إِنْ الَّذِينَ يَزِيدُكَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ﷻ الْآيَةَ. النسخ: جَعَلَ نَبِيِّهِ ﷺ مِرْآةً يَظْهَرُ ذَاتُهُ وَصِفَاتُهُ، وَعَلَى هَذَا حَلَّ بَعْضُهُمْ قَوْلَهُ ﷻ: مَنْ رَأَانِي فَقَدْ رَأَى الْحَقَّ مُتَّفِقٍ عَلَيْهِ، وَهُوَ أَيْضًا مَعْنَى قَوْلِهِ: ﷻ إِنَّ النَّبِيَّ ﷺ هُوَ الْإِنْسَانُ الْكَامِلُ، وَأَنَّهُ يَخْلُوقُ عَلَى صُورَةِ اللَّهِ، وَعَلَى صُورَةِ الرَّحْمَنِ. [متفق عليه بلطف خلق الله عز وجل آدم على صورته]. وَقَدْ وَرَدَ لِهَاجِرِ

¹⁴⁸ One of Ibn 'Ajiba's sources in his *Tafsīr al-Baḥr al-Madīd*.

¹⁴⁹ al-Bukhārī and Muslim.

¹⁵⁰ Allah created Adam in his/His image" in al-Bukhārī and Muslim.

¹⁵¹ See Part VIII on this hadith. Ibn Kīrān, *Sharḥ al-Salāt al-Mashāhiyya* (p. 47).

¹⁴⁷ al-Suhrawardī, *Awṣāf* (p. 166 Bab 29: *fī akhlāq al-sūfiyya wa-sharḥ al-khulūq*).

بِذَلِكَ وَمِنْ هَٰذَا مُسَمًّى ﷺ بِكَبِيرٍ مِنْ أَسْمَائِهِ عَمَّا كَانَتْ تُدْعَى، وَالرَّحِمَةُ
وَالنُّورُ. وَقَدْ أَشَارَ ﷺ إِلَى هَٰذَا الْمَعْنَى فِي حَقِّ غَيْرِهِ بِقَوْلِهِ جِبَارُ الْمُنِيِّ
إِذَا رُؤِيَ ذِكْرُ اللَّهِ. أَحْمَدُ وَالطَّبْرَانِيُّ وَالْبَزْزَارُ.

His Face Resembled the Qur'an

Indeed, not only did the Prophet's character reflect the Holy Qur'an and "the Traits of Allah" but so did his face, as witnessed by the hadith of Anas (10BH-93/613-712):

III. Abū Bakr led the prayer for them during the Prophet's final illness. On Monday, as they were all in the rows of prayer, the Prophet opened the curtain of his room and looked at us, standing, his face looking like a page from the volume of the Qur'an.¹⁵² Then he smiled broadly. We almost broke up our prayer from the joy we felt at seeing the Prophet. Abū Bakr retreated backwards to join up with the first row, thinking that the Prophet was coming out to pray. But the Prophet motioned to us to continue our prayer as we were and he closed the curtain. He died on that day.¹⁵³

عَنْ أَبِي رَضِيَ اللَّهُ عَنْهُ أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهْمَ فِي وَجَعِ النَّبِيِّ ﷺ الَّذِي
تَوَلَّى فِيهِ حَتَّى إِذَا كَانَ يَوْمُ الْإِثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلَاةِ فَكَشَفَ النَّبِيُّ
ﷺ سِتْرَ الْخِجْرَةِ يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةٌ مُصْحَفٌ ثُمَّ بَسَمَ
بِفُحْكَ لَهْمَئِنَّا أَنْ تَفْتَتِحَ مِنَ الْفَرْحِ بِرُؤْيَةِ النَّبِيِّ ﷺ فَتُكْصَ أَبُو بَكْرٍ عَلَى

¹⁵² By the time Anas died the 'Ummāniyyah had been in circulation for over half a century.

¹⁵³ al-Bukhārī, *Sahih* (al-Jamā'ah wal-Jum'ah, al-ilm wal-faḍl al-haq bil-īmān); Muslim, *Sahih* (Salāt, istiḥlāf al-īmān tāhā 'arada tāhā iḍḥar).

عَبْدِهِ لِيَعْمَلَ الصَّفَّ وَطَنَّ أَنَّ النَّبِيَّ ﷺ خَارِجٌ إِلَى الصَّلَاةِ فَأَشَارَ إِلَيْنَا الَّذِي
ﷺ أَنْ يَأْتُوا صَلَاتَكُمْ وَأَرْخَى السِّتْرَ فَتَوَلَّى مِنْ يَمِينِهِ. مَعْنَى عَلَيْهِ.

Such reflection, moreover, was reciprocal, since the Qur'an itself reflects the character and even the body of the Prophet as shown at the end of the next section.

The Similitude of the Divine Light is the Prophet

The second passage is allusive and allegorical:

Allah is the Light of the heavens and the earth. The similitude of His light is like a niche in which is a lamp, the lamp is in a crystal, the crystal resembles a star of diamond kindled from a blessed tree, an olive neither of the East nor of the West, its oil almost aglow though untouched by fire; Light upon Light! Allah guides to His Light whomever He wills and strikes parables for mankind. Allah has knowledge of all things (24:35).

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْلِكَوَيْفَ يَصْبِيحُ
الْمُصْبِحُ فِي رُجَايَةِ الرَّجَائِ كَأَيُّهَا كَوَيْفَ دُرِّي يُوقَدُ مِنْ شَجَرَةٍ
مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضَيُّهُ وَلَوْ لَمْ
تُخْسَسْهُ نَارُ نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَنُفِصِلُ اللَّهُ
الْأَمْثِلَ لِلنَّاسِ وَاللَّهُ يَكِلِ شَيْءٌ عَلَيْهِمُ﴾

Among the earliest glosses Muqātil b. Sulaymān (d. 150/767) explained the expression the similitude of His light as referring to the Prophet Muhammad to the end of the verse:

112. *Allah is the Light of the heavens and the earth* means He is the Guide of the dwellers of the heavens and the earth. After that the discourse ends and the description of His Prophet begins, with whatever similitude He coined for him. So He said *the likeness of his light*: the likeness of Muhammad's light when it was deposited in the loins of 'Abd Allāh b. 'Abd al-Muttalib, *is like a niche which is the aperture (kawwa) that has no back opening; in which is a lamp meaning a torchlight (sirāj); the lamp is in a crystal pure and completely transparent*. What is meant by the niche is the loins of 'Abd Allāh the father of Muhammad, and what is meant by the crystal is the body of Muhammad, and what is meant by the torchlight is faith inside the body of Muhammad. ... Then He made the crystal an allegory for Muhammad in the Books of the Prophets which is self-evident, like the light of the star of diamond which is al-Zuhara (Venus) among the planets, or al-Mushārī (Jupiter), which is al-Bijrīs in Syriac. *The crystal resembles a star of diamond kindled from a blessed tree*: the blessed tree means Ibrāhīm the Friend of the Merciful. Allāh is saying that Muhammad is kindled by Ibrāhīm as he is his descendant. Then follows the descriptive mention of Ibrāhīm as *an olive*, that is, perfect obedience, *neither of the East nor of the West*, because Ibrāhīm prayed neither toward the east like Christians, nor toward the west like Jews, but toward the Ka'ba... *His oil is almost aglow because—according to Abū Sāliḥ al-Hudhayl b. Ḥabīb al-Zaydān*, the narrator from Muḡālī—Muhammad would almost utter words of prophecy even before he received revelation, *though untouched by fire*, that is, even if prophethood had not yet come to him, his obedience would have matched that of Prophets. *Light upon Light*, meaning that Muhammad was a Prophet that issued forth from the loins of another Prophet, Ibrāhīm. *Allāh guides to His Light whomever He wills*: Allāh guides to His Religion whomever He wills among His servants.¹⁵⁴

¹⁵⁴ Muḡālī, *Tafsīr* (sub 24:35). Cf. al-Qasṣalānī, *Mawāhib* (2:452 *fī waṣṣifihī la ālāh lahu bil-nūr*).

جاء في تفسير مقاتل بن سليمان ﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾ يقول: الله تعالى أهل السموات والأرض، ثم انقطع الكلام، وأخذ في تعتيب نبيه ﷺ وما صرب له من المثل، فقال سبحانه ﴿مثل نور محمد ﷺ إذا كان مستودعاً في صلب أبيه عبد الله بن عبد المطلب﴾ كمشكوة يعني بالمشكاة النوة ليست بالنافذة ﴿فيها مصباح﴾ يعني السراج ﴿المصباح في راحة﴾ الصافية تامة الصفاء يعني بالمشكاة صلب عبد الله أبي محمد ﷺ ويعني بالراحة جسد محمد ﷺ ويعني بالسراج الإنسان في جسد محمد ﷺ ... ثم شبه الراحة بمحمد ﷺ في كتب الأنبياء عليهم السلام، لا خفاء فيه، كقوله الكوكبي الدرري وهو الزهري في الكواكب، ويقال: المشتري وهو البرجيس السريانية. ﴿الراحة كأي كوكب دزى يوقد من شجرة مبركة﴾ يعني بالشجرة المباركة إبراهيم خليل الرحمن ﷺ يقول: يوقد محمد من إبراهيم، عليهما السلام، وهو من ذريته، ثم ذكر إبراهيم عليه السلام، فقال سبحانه: ﴿رَبُّنَا يُؤْتِي قُلُوبَنَا حَسَنَةً﴾ لا شرقية ولا غربية ﴿يقول: لم يكن إبراهيم عليه السلام يصلي قبل الشرق كفعيل النصاري ولا قبل المغرب كفعيل اليهود، ولكنه كان يصلي قبل الكعبة... وعن أبي صالح - وهو القائل بن جابر

الزباني الراوي عن مقاتلين - في قوله تعالى ﴿يَكَادُ زَيْتُنَا يُبْخِي﴾ قَالَ يَكَادُ
مَعْدُكُمْ أَنْ يَكَلِّمَ بِالْبُيُوتَةِ قَبْلَ أَنْ يُرْجَى إِلَيْهِ، يَقُولُ ﴿وَلَوْ لَمْ تَنْفَسْهُ
نَارٌ﴾ وَلَوْ أَمْ تَأْتِيهِ النُّبُوَّةُ لَكَانَتْ طَاعَتُهُ مَعَ طَاعَةِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ، ثُمَّ
قَالَ عَرَّجَلٌ أَوْ نُورٌ عَلَى نُورٍ ﴿قَالَ مُحَمَّدٌ ﷺ خَرَجَ مِنْ صُلْبِ نَبِيِّ
يَعْنِي إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ﴾ يَتَذَرَى اللَّهُ لِلنُّورِ مَنْ يَشَاءُ ﴿قَالَ: يَتَذَرِي
اللَّهُ لِدِينِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ.

Qadi 'Iyād cited the following exegesis of the Zāhirī jurist, *hafiz*, and
grammarians Naṭṭawayh (244-323/858-935)

113. The oil almost aglow though untouched by fire is the
likeness that Allah has coined of His Prophet, by which He is
saying that his external appearance virtually revealed his Prophet-
hood even before he was reciting the Qur'ān, as [the Companion]
Ibn Rawāḥa said:

*Even if there had not been clear signs among us,
his face would have told you the news.*¹⁵⁵

قَالَ نَفْطُونُهُ فِي قَوْلِهِ تَعَالَى ﴿يَكَادُ زَيْتُنَا يُبْخِي﴾ وَلَوْ لَمْ تَنْفَسْهُ نَارٌ ﴿هَذَا
مَثَلُ صُرْبَةِ اللَّهِ تَعَالَى لَنَبِيِّهِ ﷺ يَقُولُ يَكَادُ مَنْظَرُهُ يَدُلُّ عَلَى نُبُوَّتِهِ وَإِنْ لَمْ يَدُلَّ
فَإِنَّ كَمَا قَالَ ابْنُ أَبِي رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُ:

¹⁵⁵ 'Iyād, *Shi'ar* liw (p. 309); Ibn Hajar, *Iṣāḥa* (4:66-67, sub 'Abd Allāh b. Rawāḥa).

لَوْ لَمْ يَكُنْ فِيهِ آيَاتٌ مَبِينَةٌ * كَانَتْ بَدَاهَتُهُ تُشِيرُ بِالْخَيْرِ
حِكَاةً عِبَاضَ فِي الشُّعَا وَذَكَرَ الْبَيْتَ الْحَافِظَ ابْنَ حَجَرٍ فِي الْإِصَابَةِ

In other words, the Prophet Muhammad is luminous in his very per-
son because that is how he was created, and the light of Prophethood
in him is a *Light upon Light*, a revealed light on top of a native light.
Furthermore, the expression refers to the witnessing of Divine One-
ness immediately followed by the witnessing of Muhammadan Mes-
sengership: لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.¹⁵⁶

The meanings expounded above are the gist of the exegeses narrated
from the Successors Sa'īd b. Jubayr and Ka'b al-Ahbar by al-Tabarī:

114. "Sa'īd b. Jubayr said of the likeness of his light: '[It is]
Muhammad'... Some said the *miṣkān* is any aperture that has no
back opening (*kallu kuwwatin lā manfadhā lahā*). They said it is a
comparison Allāh made for the heart of Muhammad – upon him
blessings and peace." Al-Tabarī then mentions Ibn 'Abbās's re-
port from Ka'b that the niche (*miṣkān*) is Muhammad, the lamp
(*miṣbāḥ*) his heart, the crystal (*zujjān*) his chest, and the lighting
neither of the East nor of the West in the sense that it is untouched
by the sun of the East or the sun of the West or, as al-Ḥasan al-
Basrī glossed, that "it is not a tree of this world." *Its oil is almost
aglow though untouched by fire* because Muhammad was almost
evident to people even before he had revealed to them that he was
a Prophet.¹⁵⁷

قَالَ الطبري رحمه الله في التفسير: اِخْتَلَفَتْ أَهْلُ التَّأْوِيلِ فِي مَعْنَى الشَّكَاةِ
وَالصَّبَاحِ وَمَا الدَّرَادُ بِذَلِكَ، وَيَأْتِي جَارِجَةً، فَقَالَ بَعْضُهُمْ: الشَّكَاةُ كُلُّ كَوْنٍ لَا

¹⁵⁶ Shaykh Hishām Kabānī, *subḥa* of 15 May 2012, Jakarta, Indonesia.

¹⁵⁷ al-Tabarī, Ibn Abī Ḥatīm, and others (sub 24:35). Cf. also Yasūf Muḥammad al-
ʿAmīn, *Ka'b al-Ahbar: Marwiyātuh wa-dawāluh fil-Tafsīr bil-Ma thūr Jam'an wa-
Dīnā*, unpublished Master's thesis, Meccat: Jamī at Umm al-Qurā, 1412/1992, pp.
489-492. A similar explanation was given by Abū Sa'īd al-Kharāzī (d. 286/899) cf.
al-Qasṭallānī, *Mawāhib* (2:452 f. waṣṣṭhi ta dāt lahu bil-nūr).

مِنْدًا لَهَا، وَقَالَ: هَذَا مَثَلُ ضَرِيَّةِ اللَّهِ لِقَلْبِ مُحَمَّدٍ ﷺ. جَاءَ ابْنُ عَبَّاسٍ
 رَضِيَ اللَّهُ عَنْهُمَا إِلَى كَعْبِ الْأَخْبَارِ، فَقَالَ لَهُ: حَدِّثْنِي عَنْ قَوْلِ اللَّهِ ﷻ مَثَلُ
 نُورِهِ كَمِشْكَاةٍ ﷻ قَالَ: الْمِشْكَاةُ هِيَ الْكَوَّةُ، فَرَبَّهَا اللَّهُ مَثَلًا لِحَمْدِ ﷺ
 ﷻ فِيهَا مِصْبَاحُ الْعِصْبَانِ ﷻ قَلْبُهُ ﷻ فِي رُجَاجِيَّةٍ ﷻ صُدْرُهُ ﷻ الرَّجَاجِيَّةُ
 كَأَنَّ كَوْنَهُ دُرِّيٌّ ﷻ سَبَبُهُ صُدْرُ النَّبِيِّ ﷺ بِالْكَوْنِ الدَّرِّيُّ، ثُمَّ رَجَعَ
 الْعِصْبَانُ إِلَى قَلْبِهِ فَقَالَ ﷻ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا تَمْرُوقِيَّةٌ
 وَلَا غَرْبِيَّةٌ ﷻ أَمْ تَسْمَى سَمْسُ الشَّرِيقِ وَلَا تَسْمَى الدُّغْرِبُ، ﷻ يَكَادُ زَيْتَانَا
 بَعْضُهُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ﷻ يَكَادُ مُحَمَّدٌ مِثْلَ النَّاسِ وَإِنْ أَمْ يَكَلِّمُ اللَّهَ
 نَبِيٌّ... وَقَالَ آخَرُونَ: أَيْسَتْ هَذِهِ الشَّجَرَةُ مِنْ شَجَرِ الدُّنْيَا. عَنِ الْحَسَنِ فِي
 قَوْلِ اللَّهِ ﷻ لَا تَمْرُوقِيَّةٌ وَلَا غَرْبِيَّةٌ ﷻ قَالَ وَاللَّهِ أَلَوْ كَانَتْ فِي الْأَرْضِ لَكَانَتْ
 مِرْيَةً أَوْ غَرْبَةً، وَلَكِنَّهَا هُوَ مَثَلُ ضَرِيَّةِ اللَّهِ لِنُورِهِ.

The definition of the *mishkāṭ* as "an aperture that has no back opening" is given in all the major lexicons in keeping with the earlier glosses by Ibn 'Abbās, Ibn 'Umar, and the Successors Sa'īd b. 'Iyād and al-Ḥasan al-Baṣrī; however, a deeper meaning of "collective source" emerges from the statement reported by Umm Salamā:

115. When the Negus of Abyssinia heard the beginning of Surāt Maryam recited before him and his court he and his bishops wept until their beards and books were damp and he said: "Truly I

IV: THE PROPHET AS A LIGHT FROM THE LIGHT OF ALLAH
 swear that this and what Mūsā brought both come out from one and the same *mishkāṭ*!"¹⁵⁸

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَرَأَ عَلَيْهِ صُدْرًا مِنْ ﷻ فَكَتَبَتْ بَعْضَ ﷻ مِمِّمْ
 قَالَتْ: بَنَيْكَ وَاللَّهِ النَّجَاشِيُّ حَتَّى أَخْضَلَ لِحْيَتَهُ وَبَكَتُ أَسَافَتَهُ حَتَّى
 أَخْضَلُوا مَعْصَا جَنَّتَهُمْ حِينَ سَمِعُوا مَا تَلَا عَلَيْهِمْ، ثُمَّ قَالَ النَّجَاشِيُّ: إِنَّ فُلَانًا
 وَاللَّهِ وَالَّذِي جَاءَ بِهِ مُوسَى لَيُخْرِجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ رَوَاهُ أَحْمَدُ

The two meanings of *mishkāṭ* as "backless aperture" and "source" convey a sense of accumulation and comprehensiveness so that it is possible to interpret *ka-mishkāṭin fihā miṣbāḥ* as the original cluster of all created lights over which towers the archetypal *miṣbāḥ* of the Muhammadan Light and that of the elite of the believers. This understanding is strengthened by three canonical variants related from Ubay b. Ka'b and others:

116. *Allāh has enlightened the heavens and the earth (Allāhu na'wara al-samāwāti wal-ard), the similitude of the light of the believer(s) (mathahu nūri al-mu'minīn) is like a niche, and the similitude of the light of him who believes in Him (mathahu nūri man āmana bihi).*¹⁵⁹

الْقِرَاءَاتُ فِي ﷻ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ ﷻ: قَرَأَ عَلِيُّ بْنُ
 أَبِي طَالِبٍ وَأَبُو جَعْفَرٍ وَعَبْدُ الْعَزِيزِ الْمَكِّيُّ وَزَيْدُ بْنُ عَلِيٍّ وَسَلَمَةُ بْنُ عَبْدِ
 الْمَلِكِ وَثَابِتُ بْنُ أَبِي حَفْصَةَ وَالْقَوْرَصِيُّ وَأَبُو عَبْدِ الرَّحْمَنِ السَّلْمِيُّ وَابْنُ أَبِي
 عُبَيْلَةَ وَعَبْدُ اللَّهِ بْنُ عِيَّاشٍ وَأَبِي بَنٍ كَعْبُ وَأَبُو الْمُتَوَكِّلِ وَابْنُ السَّمِيعِ ﷻ نُورُ

¹⁵⁸ Ahmad, *Musnad* (3:263-270 §1740) and others, all through Ibn Isḥāq.
¹⁵⁹ al-Khaṭṭāb, *Mu'jam al-Qirā'āt* (6:264-265).

السموات والأرض وقرا أبي سئيل نُور المؤمنين. وقرا أيضا مثل نُور المؤمنين.
وروي عنه قراءة ثالثة وهي: مثل نُور من آمن به. معجم القراءات المخطيئة.

Allah Cast His Light on All Creation

The Prophet himself described this cluster of the light of everything created as issued, at the time of its creation, "from" (*min*) the Divine Light in a momentous sound-chained hadith narrated from 'Abd Allāh b. 'Amr b. al-'Āṣ:

117, Truly Allah Most High created His creation in a darkness then cast upon them from His light on that day. Whoever He touched out of His light on that day has been guided, and whoever He left out has gone astray.¹⁶⁰

عن عبد الله بن عمرو بن العاص رضي الله عنهما إن الله عز وجل خلق خلقه في ظلمة ثم ألقى عليهم من نوره يومئذ فمن أصابه من نوره يومئذ اهتدى ومن أخطأه ضل رواه أحمد والترمذي وقال حديث حسن.

118, Mughulāy (689-762/1290-1361) in his commentary on Ibn Mājah's *Sunan* mentioned that the above narration was seen as a proof that "souls are a light from the Light of Allah and life from His life."¹⁶¹

قال الحافظ مغلطاي في شرح سنن ابن ماجه المسمى الاعلام بسته عليه الصلاة والسلام: وقال بعضهم: الأرواح نور من نور الله تعالى وحياة من حياته

¹⁶⁰ Ahmad, *Musnad* 11:219- §6644; al-Tirmidhī, *Sunan*, *Imān*, *mā jā' fī ṭibāq ḥādhik al-umma*, *hasan*),
¹⁶¹ Mughulāy, *Ṭīām* (3:1061: *ḥāḍ man nām an al-ṣalāt aw naṣṣihah*).

واختبروا بقرآيه سورة: إن الله عز وجل خلق خلقه في ظلمة ثم ألقى عليهم نورا من نوره.

¹⁶⁰ al-'Arabī al-Mālikī (468-543/1075-1148) said in commentary of that narration:

119, It is clear from it that each individual receives a share of that light to the extent he has been granted, generally and specifically, wholly and in detail, in the heart and in the limbs.¹⁶²

قال ابن العربي المالكي في عارضة الاحوذى: تبين بهذا أن كل أحد يلقى من ذلك النور بقدر ما وهب له من العموم والخصوص والجملة والتفصيل في القلب والجوارح.

One of the *Asfarā* among the Successors, Talq b. Ḥabīb (d. before 100/719) – he narrated from Ibn 'Abbās, Anas, and Jabir b. 'Abd Allāh among others – used the expression "a light from the light of Allāh" in the following advice:

120, Protect yourself from dissensions (*fiṣna*) with righteousness (*taqwā*) which consists in putting into practice obedience of Allāh on the basis of a Light from the Light of Allāh, hoping for reward from Allāh, and to abandon disobedience to Allāh on the basis of a Light from the Light of Allāh, fearing His punishment.¹⁶³

لما وقعت الفتن قال طلق بن حبيب إنتموها بالتقوى قالوا وما التقوى قال: أن تعمل بطاعة الله على نور من نور الله رجاء ثواب الله والتقوى

¹⁶² Ibn al-'Arabī, *ʿIḍāḥ al-ʾAlwāḍiḥ* (10:108).
¹⁶³ Ibn Baḍā, *Ḥadāḥ* (*Imān* 2:598 §766).

تُرَى مَعَاصِي اللَّهِ عَلَى نُورٍ مِنْ نُورِ اللَّهِ خَوْفَ عِقَابِ اللَّهِ. رواه ابن بطّة في الإبانة الكبرى.

The term "that day" (*yawma 'idhin*) in the phrase "then He cast upon them from His light on that day" refers to the absolute beginning of the creation of humankind known as the Day of Promises (*yawm al-mithaq*) described in the verse *And when your Lord brought forth from the Children of Adam, from their reins, their progeny, and made them testify of themselves: Am I not your Lord?* They said: Yes, truly. *We testify: That was lest you should say on the Day of Resurrection: Truly of this we were unaware* (7:172).

وَإِذَا أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٣٥﴾

The reference is explicit another, similarly-worded Prophetic hadith from Abū Umāma:

121. When Allah created creation and decreed the whole matter and took the Covenant from the Prophets as His Throne was over the water. He took the People of the Right in His Right Hand and the People of the Left in his Other Hand—and both Hands of the All-Beneficent are Right—then He said: "O People of the Right!" They replied: "At Your obedient service, O our Lord!" He said: "Am I not your Lord?" They said yes. Then He said: "O People of the Left!" They replied: "At Your obedient service, O our Lord!" He said: "Am I not your Lord?" They said yes. Then He mixed them together.¹⁶⁴

¹⁶⁴ Part of a longer hadith narrated by al-Tabarānī, *al-Mu'jam al-Kabīr* (8:288 §7942) and others cf. al-Buṣṭī, *Ilhāf* (1:167-168 §190) and Ibn Hajar, *Mataibih* (12:478-480 §2966).

عَنْ أَبِي أُمَامَةَ مَرْفُوعًا قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ وَفَضَى الْقَضِيَّةَ وَأَخَذَ رِيشَتَهُ النَّبِيَّ وَعَزَّمَهُ عَلَى الْمَاءِ فَأَخَذَ أَهْلَ الْيَمِينِ يَمِينَهُ وَأَهْلَ الشَّأْلِ يَدَيْهِ الْأُخْرَى وَكَلَّمَ يَدَيِ الرَّحْنِ يَمِينُ ثُمَّ قَالَ يَا أَصْحَابَ الْيَمِينِ فَقَالُوا كَيْفَ رَبَّنَا وَسَمِعْنَاكَ قَالَ أَلَسْتُ بِرَبِّكُمْ؟ قَالُوا بَلَى ثُمَّ قَالَ يَا أَصْحَابَ الشَّأْلِ فَقَالُوا كَيْفَ رَبَّنَا وَسَمِعْنَاكَ قَالَ أَلَسْتُ بِرَبِّكُمْ؟ قَالُوا بَلَى فَخَلَطَ بَعْضُهُمْ بَعْضًا يَغْتَفِرُ الْخَدِيفَ. رواه الطبراني وغيره.

The Meaning of *min nūrīh* ("from His Light")

The expression "from His light" or "out of His light" (*min nūrīh*)—which occurs twice in Ahmad's version of the hadith of 'Abd Allāh b. 'Amm—is the same one used in the "hadith of Jābir." Shaykh 'Abd Allāh Sirāj al-Dīn (1343-1422/1924-2002) said:

122. The preposition *min* (from) in *min nūrīh* (from His Light) is not partitive (*laysat il-taḥīd*) by consensus of the gnostics, for the Light of Allāh Most High and all His Attributes cannot be divided; rather, it denotes Divine origination (*ibtidā*), as in His saying: *It is all from Him (jamī'an minhu)* in the verse *And He has subjected to you whatever is in the heavens and whatever is on the earth. It is all from Him* (45:13). The gnostics said the upshot is that the first of the light-made realities created is the Muhammadan Reality (*al-haqīqat al-muḥammadīyya*) as indicated in the hadith of Jābir and the like, and the first spirit created is the Greatest Spirit, the spirit of our liege-lord Muḥammad—upon him blessings and peace. Allāh Most High made him a Prophet in that spiritual world before all the other Prophets, as shown by the hadith "When were you made a Prophet?" and another wording has "When was Prophethood made incumbent for you?" That is, when was Prophethood definitely established as yours? He replied: "When Adam was still between the soul and the body." Abū

Nu'aym's version has: "I was the first of the Prophets in creation and the last one to be sent."¹⁶⁵

قَالَ السَّخَّاءُ الْحَافِظُ عَبْدُ اللَّهِ بَرَجُ الدِّينِ رَحِمَهُ اللَّهُ تَعَالَى آخِرُ كَلَامِهِ (سُجْدَةً لَا إِلَهَ إِلَّا اللَّهُ
فَإِنَّ اللَّهَ أَفْضَلُ) فَتَمَّ حَقَّ تَعَالَى (وَبَشِّرْكَ بِغُورٍ):

وَيَوْمَ هُمْ طَائِفَتَانِ فِي الْجَهَنَّمَ لَمَّا خَلَّوْا مِنْهَا قِيلَ إِنَّ هَذِهِ قَوْمٌ مُنْكَارُونَ ۚ فَذُكِّرْتُم بَلْ يَأْتِي الشُّكُوكَ قَبْلَ الْحُكْمِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ هَادٍ ۚ فَذُكِّرْتُمْ بَلْ يَأْتِي الشُّكُوكَ قَبْلَ الْحُكْمِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ هَادٍ ۚ فَذُكِّرْتُمْ

مَا فِي السَّمْعَيْنِ وَمَا فِي الْأَرْضِ جَمِيعًا مَعَهُ ﴿١﴾ الْآيَةُ. وَخُلَاصَةُ الْقَوْلِ عِنْدَ
الْبَازِغِينَ: أَنَّ أَوَّلَ الْحَقَائِقِ النُّورَانِيَّةِ خَلْقُهَا هِيَ الْحَقِيقَةُ الْحَمْدِيَّةُ ﷺ وَآلِهِ كَمَا
دَلَّ عَلَيْهِ حَدِيثُ جَابِرٍ وَنَحْوُهُ، وَأَنَّ أَوَّلَ الْأَرْوَاحِ خَلْقُهُمُ الرُّوحُ الْأَعْظَمُ
رُوحَ سَيِّدِنَا مُحَمَّدٍ ﷺ، وَبَنَاهُ اللَّهُ تَعَالَى فِي ذَلِكَ الْعَالَمِ الرُّوحِيِّ قَبْلَ الْأَنْبِيَاءِ
كُلِّهِمْ كَمَا دَلَّ عَلَيْهِ حَدِيثُ (مَنْ اسْتَبَقَتْ) وَفِي رِوَايَةٍ: (مَنْ وَجِبَتْ لَكَ
الْبُيُوتُ)، أَي: مَنْ بَنَتْ لَكَ الْبُيُوتُ؟ قَالَ: كُنْتُ بَيْنَا وَآدَمَ بَيْنَ الرُّوحِ
وَالْجَسَدِ. وَفِي رِوَايَةٍ أُخْرَى: كُنْتُ أَوَّلَ النَّبِيِّينَ فِي الْخَلْقِ وَأَخْرَجُهُمْ فَرَأَيْتُ

الْبَيْتُ، هـ. ويتميز هذا الكتاب لسيدنا الشيخ عبد الله سراج الدين باب أسماء (ذكر الدليل التفصيلي على أنه كَلَامٌ قد رأى ربه بعيني رأسه ليلة الإسراء والمعراج) فليراجع.

The Egyptian Shāfiʿī jurist al-Shabrāmālāsī (997-1087/1589-1676) said in his commentary on the *Mawāḥib*:

123. It is possible that the construct (*idāḍa*) [in the phrase “the light of your Prophet”] is explicative (*bayānīyya*), meaning the

¹⁶⁵ Sirāj al-Dīn, *Shahādatu Lā Ilāha Illā Allāh Muḥammadun Rasūl Allāh* (p. 15).

created the light of His Prophet from a Light which is His own Essence, but not in the sense that it is a substance out of which the light of His Prophet was created; rather, in the sense that His Divine Will applied itself to bringing into existence a light without any intermediary in its existence. This is the most appropriate reply and corresponds to what al-Baydāwī said in explanation of the saying of Allah Most High *Then He fashioned him and breathed into him of His spirit* (32:9) where he said: "He annexed it to Himself to honor it and as a proclamation that it is a wonderful creation and that it is connected to the Divine Presence."¹⁶⁶

فِي كَيْفِهَا الْخَلْقَ مَادَّةَ (أَوَّلَ مَا خَلَقَ اللهُ نُورَ نَبِيْلِكُ يَا جَابِرُ): قَالَ: الشَّيْرُ الْأَمْسِيُّ يُخْبِرُنِي أَنَّ الْإِصْصَاقَةَ بِنَابِيَّةً، أَيْ خَلَقَ نُورَ نَبِيَّهِ مِنْ نُورٍ هُوَ ذَاتُهُ تَعَالَى، لَكِنْ لَا يَمْنَعُنِي أَنَّهَا مَادَّةٌ خَلَقَ نُورَ نَبِيَّهِ مِنْهَا، بَلْ يَمْنَعُنِي أَنَّهُ تَعَالَى تَعَلَّقَتْ إِزَادَتُهُ بِإِيجَادِ نُورٍ بِلَا تَوَسُّطٍ شَيْءٍ فِي وُجُودِهِ. قَالَ: وَهَذَا أَوَّلُ الْأَخْبَرِيَّةِ، تَغْيِيرُ مَا ذَكَرَهُ الْبَيْهَقِيُّ فِي قَوْلِهِ تَعَالَى ﴿لَمْ يَكُنْ لَكَ سُونَةٌ﴾ وَتَفْطِخُ فِيهِ مِنْ رُوحِيَّةٍ هِيَ الْأَبَدِيَّةُ. السَّجْدَةُ. حَيْثُ قَالَ: أَضَافَةُ إِلَى نَفْسِهِ تَشْرِيفًا وَإِسْعَارًا يَا إِلَهَ خَلْقِ عَجِيبٍ وَأَنَّ إِلَهَ مُنَاسِبَةً إِلَى حَضْرَةِ الرَّبُّوبِيَّةِ.

The above commentaries all show that the "light of Allah" which He cast on creation in the hadith of 'Abd Allah b. 'Amr b. al-'Ās is the Muhammadan Light, through which, the Masters said, Allah brought everything into existence, and without which nothing exists:

124. *Soyitāmā* 'Abd al-Khālīq [Chujduwāmī] continued: "Everyone's real essence is embedded in the Prophet's essence." Grand-slaykh [ʿAbd Allāh al-Diġhislānī] says in his notes: *Know that the Prophet is in you* (49:7) means if he is not within you you cannot exist. Allāh made every person to have to appear because of

¹⁰⁶ In al-'Ajlani, *Kashf al-Khaṭā* (1:304 §827).

the existence of *Sayyidina* Muhammad in the Divine Presence, or else you cannot appear, then you are not created. If you see yourself here, created, that is an indication you are in the reality of the Prophet and that you are in the Divine Presence.... They translate that verse: Know that the Prophet is among you; but it must be known that Muhammad is in you, the trace of his Light in your forehead is in you! So he cannot be far. Everyone, if he looks well into his heart, will find the Light of *Sayyidina* Muhammad!¹⁶⁷

How All Lights Are Extracted from the Muhammadan Light

The erudite Tijani scholar Ahmad Sukayrij (1294-1363/1877-1944) wrote on the same issue:

125. The hadith of Jābir, "My father and mother be sacrificed for you, tell me the first thing Allah created before anything else," he replied: 'O Jābir, truly the first thing Allah created before anything else was my light, from His light,'¹⁶⁸ is mentioned by those who celebrate *mawlid*. Al-Qasṭallāni cited it in *al-Mawāhib al-Laduniyya* and said it was narrated by 'Abd al-Razzāq and this is how we know of it. Likewise those who celebrate *mawlid* mention the report that "Allah grasped a handful of His Light and said to it 'Be Muhammad,'"¹⁶⁹ etc. The meaning is that Allah grasped a handful of the light that is related to Him (*udhiya itayhi*), and *min* (from) in the phrase *min nūrhi* (from his light) is explicative (*li-bayān*). It is as if he were saying: "the light of His Prophet that is His own light," and "a Divine Handful (*qabḍa*) that is His own light," by defining *min* as explicative the way grammarians do. The Light of our liege-lord Muhammad is the origin of all lights, from which all of them are extracted in all their stages; so the light is created. One of the gnostics said the possessive adjective "his" in "his light" goes back to "your Prophet" in the phrase "the light

of your Prophet" so it is a kind of double usage (*istikhdam*).¹⁶⁹ as if he were saying: the light of your Prophet was created from the light of your Prophet, in the sense that out of that light the essence of the Prophet, his spirit, and all his states were created. So from his light he came into existence, and from it all created things came into existence.

As for the Light of the Divine Essence it is pre-eternal and as for the Light of Allah Most High cannot be originated in time, and the Light of Allah Most High cannot be described with a modality nor is it divisible. Moreover, *nūr* (light) mentioned in the exegeses for Allah is the Light of the heavens and the earth (24:35), meaning the giver of light to the heavens and the earth. So it is impossible to take something from the Essence – exalted is our Lord from any divisibility in His Essence, His Attributes, or His Acts! In other words: Allah has created the light of your Prophet from the light of His creation, and that very light was the light of your Prophet. So there is nothing before it in all creation, rather, everything created and all creatures were formed out of it. Everything that belongs to the realm of possibilities is from it, and the extraction of every existent thing in creation is from it no matter what.

I saw myself discussing this with one of our gnostic masters, Shaykh Abu al-Qāsim Muḥammad Faṭḥā b. Qāsim al-Qāḍir. I asked him of the modality of the formation of creation out of the Muhammadan Light and the extraction of lights from his Light, according to the various stages, phases, and evolutions of creation, from coming into being to physical demise to everlasting bliss and other aspects whether glorious or ignoble, blessedness and damnation, life and death, animals, inanimate objects, plants, and other than that. He said to me in that vision:

"Truly Allah Most High when He created the universes, all the worlds and creatures that had been decreed to exist were

¹⁶⁷ Shaykh Hishām Kabānī, *Subḥas* of 11 September 2009, Fenton, Michigan (USA) and 5 May 2012, Singapore. See also Shaykh 'Abd al-Ḥādī Kharsa, *Sharḥ al-Qaṣīd al-Muḥammadiyya* (Damascus: Dār Fajr al-Uṭṭā, 1996) p. 64-65 on al-Buṣṭī's line 22: "Muḥammad—everything in creation is his appearance."

¹⁶⁸ It is nowhere to be found in the hadith sources. Al-Sūṭrī mentions it in *Muḥad al-Majālis*, chapter of the Prophet's birth.

¹⁶⁹ "Istikhdam is to mention a term that has two meanings, whereby the first meaning is meant by the term itself, then the second meaning is meant through its pronoun, as in *And let any of you that witness the month fast it* (2:185), where the *month* means the new moon, and *it* means the duration of time." Kurām al-Bustānī, *al-Bayān* (Beirut: Maktabat Sādir, n.d.) pp. 86-87.

folded up, in the order of their creation and extinction, within an all-encompassing sphere (*tahita dā'irai al-falak al-muhī bil-kull*) that contains other spherical layers and so to the last existent thing, like a globe or an onion. In it there are holes that pierce through all the layers so that light passes through each hole and out of the globe on all sides. The layers of the globe are to the number of centuries, years, months, days, weeks, and minutes, down to a fraction of the glimpse of an eye. When Allah desired to supply everything with the Muhammadan Light and bring it all into existence as He wished, He created the Muhammadan Light. That globe – the all-encompassing sphere – faced its shadow, and without that Light it would not have appeared. The light spread within the globe and pierced out through all the holes. Then Allah Most High commanded the sphere to turn, and He commanded every layer under it to turn, in a wondrous arrangement devised by the All-Wise and Incomparable Originator. The holes now hit one another and so did the light that circulated through them; either that light found an exit through the hole that coincides with whatever is above it, or, on the contrary, the hole is blocked from what comes next to it when the latter is not pierced. In the latter scenario, light is blocked from exiting through that hole. Whoever light shines upon is in bliss and light, and whoever is blocked from light is in misery and darkness. This is how faith and unbelief appear, as well as everything that leads to either of them secretly or openly, in every period of time until whenever Allah wishes. All take from that light to the extent decreed for them; so all is from him and deriving its light from him as you can see.” ...

By the grace of Allah it is clear, then, that the possessive adjective “his” in “his light” refers to the Muhammadan Light as a figure of double usage (*istiklām*), a rhetorical trope used by its experts. It should not, however, be said that the light here is the same as the first light in the phrase “the light of your Prophet,” which would result in the creation of a thing out of itself. What we say is that in the phrase *min nūrīh* (from his Light), *min* (from) is explicative (*bayānīya*) and thus means: “the light of your Prophet of which he himself is the light” (*nūru Nabīyika al-ladhī*

hauwa nūrīh). It is certainly not partitive (*tab'īdīya*). You can also say that the possessive adjective “his” refers to Allah Most High: the light being created but related to Allah in the same way as in the verse *This is the Creation of Allah* (31:11). So it is annexed (*mutadīf*) to Allah, and that created light is the light of your prophet and nothing else.

If it is asked: anything being created must have a time and a place, which presupposes that those are either with it or before it, although in this case he is the first thing created; how can that be? We say: time and place are part and parcel of his shadow, without which they would not have been formed. The Prophet witnessed that being formed of him, and saw it in motion through the motion that being formed of him, and saw it in motion through the motion of the revolving all-encompassing sphere in that vision. In this way do we understand his being addressed in the Station of Divine Munificence: *Have you not seen how your Lord has stretched the shadow, and if He willed He could have made it still, then He have made the sun its pilot?* (25:45). Allah addressed His Prophet in that verse through what is familiar to him in the Station of the joining of the spirit with the body, as a reminder for him of what he had witnessed when he was all spirit. For the Muhammadan Light, as soon as it existed, possessed reason and understood whatever Allah showed it. He was certainly made a Prophet in that Chamber where he was absolutely alone with his Lord before the creation of anything whatsoever, whether Adam or other than him, as he alluded in his hadith: “I was a Prophet when Adam was still between spirit and body,”¹⁷⁰ when he had witnessed His Lord with the manifestation that He bestowed upon his noble shadow, then He stretched it, so that everything came out of it. It is as if Allah is saying “Have you not seen, O Muhammad, how your Lord stretched the shadow?” as a confirmation for what he had seen. For he had witnessed his Lord and he had witnessed the modality in which He stretched the shadow that consists in all creatures. So the Prophet gathered up both kinds [of witnessing], namely, the sight of Allah and the sight of creatures, according to what was apportioned to him in that view which no one witnessed beside him. **He came to know his own reality in a way none**

¹⁷⁰ See above (p. 30).

other than him has ever been able to know, hence he said: "None knows me truly but my Lord" (*lā ya rīfun haqqān ghayrī Rabbi*).¹⁷¹ Thus he is the Greatest Veil alluded to in the saying of Ibn Mashish, "and make the Greatest Veil the very life of my soul."¹⁷²

قال العلامة أبو العباس أحمد مسكريح رحمه الله في شرح النور المحمدي آخر حساب (الطحات المشكيرة جته):

خَبِيرٌ بِأَبِي أَنْتَ وَأُمِّي أَخْبِرْنِي عَنْ أَبِي عَجِيءَ خَلْقَهُ اللهُ تَعَالَى قَبْلَ الْأَشْيَاءِ، قَالَ يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ قَبْلَ الْأَشْيَاءِ نُورَ نَبِيِّكَ مِنْ نُورِهِ بِذِكْرِهِ أَصْحَابُ الْأَلْبَدِ وَقَدْ ذَكَرَهُ الْقَسْطَلَانِيُّ فِي الْمَوَاحِبِ اللَّائِيَّةِ وَرَأَوِيهِ عِنْدَ الرَّزَاقِ، وَمِنْ لَبِيقِهِ عُرِفَتْ رَأْيَتُهُ، كَمَا يَذْكُرُ أَصْحَابُ الْمَوْلِدِ حَدِيثًا أَنَّ اللَّهَ قَبَضَ قَبْضَهُ مِنْ نُورِهِ فَقَالَ هَذَا كُونِي مُحَمَّدًا فَكَانَتْ الْبُحْ [لا يوجد، وذكره صاحب نزهة الجالس في باب مولد المصطفى ﷺ]، وَالْمَعْنَى أَنَّ اللَّهَ قَبَضَ قَبْضَهُ مِنَ النُّورِ الْقَائِمِ لَهُ. وَ(مِنْ) فِي قَوْلِهِ (مِنْ نُورِهِ) لِلنَّبِيَّةِ، فَكَانَ يَقُولُ: نُورُ نَبِيِّهِ الَّذِي هُوَ نُورُهُ وَقَبْضُهُ هِيَ نُورُهُ عَلَى قَاعِدَةٍ تَفْسِيرِ (مِنْ) النَّبِيَّةِ عِنْدَ الشَّحَاةِ. وَنُورُهُ سَيِّدًا مُعْجِدَ ﷺ هُوَ أَصْلُ الْأَنْوَارِ، وَهُوَ الَّذِي تَقْبَسُ مِنْهُ فِي سَائِرِ الْأَنْوَارِ وَالْأَطْوَارِ. قَالُوا مَرَّ خَلْقُ. وَبَعْضُ الْعَارِفِينَ جَعَلَ الصُّمُورَ مِنْ (نُورِهِ) يَقُولُ عَلَى (نَبِيِّكَ) مِنْ قَوْلِهِ (نُورِ نَبِيِّكَ) قَبِيهَ تَوَخَّعَ اسْتِحْدَامُ¹⁷³ فَكَانَ يَقُولُ: جُلِّقَ

¹⁷¹ I could not find it.

¹⁷² Sukayri, *al-Shatahat al-Sukayriyya* (p. 55-57). See also al-Sayf's explanation given a hundred years before Sukayri, which we quote further down (Part VII).
¹⁷³ الاستخدام: هو أن يذكر لفظاً له معنيان، يوراد به أحدهما، ويضميره للمنى الآخر نسجاً؛ فمثل قوله بكلامه القبيضة ١٤: اراد بالشيء الخلاق، ويضميره الزمان المعلوم، اهـ كرم البستاني (البيان) ص ٨٦-٨٧.

نُورِ نَبِيِّكَ مِنْ نُورِ نَبِيِّكَ، بِمَعْنَى أَنَّ نُورَ النَّبِيِّ ﷺ خُلِقَ مِنْ ذَاتِ النَّبِيِّ ﷺ وَنُورُهُ وَجَّعَ وَجَّعاً آخِراً إِلَيْهِ، فَنُورُهُ ﷺ مِنْهُ وَجِدَ ﷺ وَوُجِدَ مِنْهُ كُلُّ خَلْقٍ. أَمَّا نُورُ الدَّائِيَةِ الْعَلِيَّةِ فَهُوَ قَدِيمٌ غَيْرُ حَادِثٍ، وَنُورُهُ تَعَالَى غَيْرُ مُتَكَيِّفٍ وَلَا مُتَجَرِّدٍ، وَالنُّورُ فِي حَقِّهِ تَعَالَى بِمَعْنَى مُتَوَكِّرٍ كَمَا فُسرَ بِهِ قَوْلُهُ تَعَالَى ۞ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۞ أَيُّ مُتَوَكِّرٍهَا فَلَا يُمَكِّنُ الْأَخْذُ مِنَ الدَّائِيَةِ - تَعَالَى مَوْلَانَا عَنِ التَّجَرُّدِ فِي الدَّائِيَةِ وَالصَّفَاتِ وَالْأَفْعَالِ! وَبِعِبَارَةٍ أُخْرَى: إِنَّ اللَّهَ خَلَقَ نُورَ نَبِيِّكَ مِنْ نُورِ خَلْقِهِ، فَكَانَ ذَلِكَ النُّورُ هُوَ نُورُ نَبِيِّكَ، فَلَا تَقِيءُ قَبْلَهُ مِنَ الْمَخْلُوقَاتِ، بَلْ مِنْهُ تَكُونَتِ الْمَكُونَاتُ وَالْكَائِنَاتُ، وَكُلُّ مَا دَخَلَ فِي دَائِرَةِ الْإِمْكَانِ فَمِنْهُ، وَأَقْيَاسُ كُلِّ مُتَكَوِّنٍ مِنْهُ كَيْفَ مَا كَانَ.

وَرَأَيْتُ نَفْسِي أَتَذَكَّرُ مَعَ بَعْضِ أَشْيَانَا الْعَارِفِينَ بِاللَّهِ، وَهُوَ السَّيِّخُ أَبُو الْقَاسِمِ سَيِّدِي مُحَمَّدٌ فَتَحَا بَنِي قَاسِمٍ الْقَادِرِيُّ، إِلَى أَنَّ سَأَلْتُهُ عَنْ كَيْفِيَّةِ تَكْوِينِ الْخَلْقِ مِنَ النُّورِ الْمُحَمَّدِيِّ وَأَقْيَاسِ الْأَنْوَارِ مِنْ نُورِهِ ﷺ عَلَى اخْتِلَافِ أَطْوَارِ الْخَلْقِ وَأَدْوَارِهِمْ وَتَقَلُّبَاتِهِمْ مِنْ تَشَاةٍ الْخَلْقِ إِلَى الْقَاءِ الْجَسَادِيِّ إِلَى النَّعِيمِ الْمُنِيمِ وَغَيْرِهِ مِنْ تَحْمُودٍ وَمَذْمُومٍ وَسَعَادَةٍ وَمَقَادَرَةٍ وَمَوْتٍ وَحَيَاةٍ وَجَنَانٍ وَجَدَانٍ وَكَسَابٍ وَغَيْرِ ذَلِكَ، فَقَالَ لِي فِي ذَلِكَ الْمُنْهَدِ: إِنَّ اللَّهَ مُسَبِّحَانَهُ وَتَعَالَى لَكَ خَلَقَ سَائِرَ الْعَوَالِمِ كَانَتْ الْأَنْوَارُ وَالْمَكُونَاتُ بِمَا قُدِّرَ أَنْ يَكُونَ عَلَى تَرْتِيبٍ وَمُجَوِّدَهَا وَقَائِدَهَا مُنْطَوِيَّةٌ تَحْتَ دَائِرَةِ الْقَلْبِ الْمُحِيطِ بِأَكْبَلِ، وَالْقَلْبُ تَحْتَهُ دَوَائِرُ إِلَى آخِرِ مَوْجُودٍ كَالْمَكْرَةِ، بَلْ كَدَوَائِرِ

إِنْجَانِي، دَائِرَةٌ تَحْتَ دَائِرَةٍ، وَفِيهَا نُفُثٌ خَرَفَتْ جَمِيعَ الدَّوَابِّ، بِحَيْثُ يَنْفُثُ
النُّورُ مِنَ التَّقْيِيدِ خَارِجَ الْكَرَّةِ مِنْ سَائِرِ الْجِهَاتِ، وَطَبَقَاتِ الْكَرَّةِ يَمْدُو
النُّورُ مِنَ السَّيْنِ وَالشَّهْرُ وَالْأَيَّامُ وَالسَّوَابِجُ وَالذَّقَائِقُ إِلَى أَقْلٍ مِنْ طَوَفَةِ
النُّورِ، فَلَمَّا أَرَادَ اللَّهُ إِمْدَادَ الْكُلِّ مِنَ النُّورِ الْمُحَمَّدِيِّ وَإِعَادَةَ عَلَى وَفْقٍ مُرَادِهِ
خَلَقَ النُّورَ الْمُحَمَّدِيَّ، فَقَابَلَتْهُ مِنْ ظِلِّهِ: ذَلِكَ الْكَرَّةُ - دَائِرَةُ الْفَلَكَ الْمُحِيطِ
- وَلَوْلَا مَا ظَهَرَ ث. فَانْتَسَرَ النُّورُ عَلَى الْكَرَّةِ، وَتَمَدَّ مِنْ سَائِرِ النُّفُثِ
لِلخَارِجِ، ثُمَّ أَمَرَ الْحَقُّ الْفَلَكَ بِالْذَّوْرَانِ وَبِدَوْرَانِ كُلِّ دَائِرَةٍ تَحْتَهُ بِتَرْتِيبٍ
يُذَيِّرُ الْبَدِيعَ الْحَكِيمَ، فَصَارَتْ النُّفُثُ يُصَادِمُ بَعْضُهَا بَعْضًا، وَالنُّورُ
مُسَيِّطٌ عَلَيْهَا، فَكَارَةُ يَجِدُ مَقْعَدًا لِلخَارِجِ مِنَ النُّفُثِ الْمُصَادِمِ لِأَنَّهُ أَعْلَى،
وَنَارَةٌ لِمُجِيبِ النُّفُثِ مَا وَالَاةُ جَاءَ كَيْسَ يَمْتَثِلُ بِهِ، فَيُجِيبُ النُّورَ عَمَّا تَحْتَ
النُّفُثِ، فَمِنْ أَشْرَقَ النُّورُ عَلَيْهِ فَهُوَ فِي سَعَادَةٍ وَنُورٍ، وَمَا حُجِبَ عَنِ النُّورِ
نُورٌ فِي سَعَادَةٍ وَظِلَّالَمِ، وَبِذَلِكَ ظَهَرَ الْإِيمَانُ وَالْكَفَرُ وَمَا يُؤَدِّي إِلَيْهِمَا فِي
السُّرِّ وَالْعَلَنِ فِي كُلِّ زَمَنِ إِلَى مَا شَاءَ اللَّهُ. وَالْكَفَلُ أَخِذٌ مِنْهُ عَلَى قَدَرٍ مَا قُدِّرَ
لَهُ، فَكَانَ الْجَمِيعُ مِنْهُ وَمُقْتَسِمًا مِنْهُ طَبَقٌ مَا تَوَرَّى.....

وَأَضَحَّ بِحَمْدِ اللَّهِ أَنَّ صَمِيرَ (نُورَهُ) رَاجِعُ لِلنُّورِ الْمُحَمَّدِيِّ مِنْ بَابِ
الْإِسْتِخْلَامِ، وَهُوَ تَوَسُّعٌ مِنَ أَلْوَانِ الْبَدِيعِ عِنْدَ عِلَاءِ الْفَنِّ، لَا يَتَّحِلُ أَنَّ النُّورَ
مِمَّا تُلَسُّ النُّورَ الْأَوَّلِ مِنْ قَوْلِهِ (نُورُ نَبِيِّكَ) فَيَقْتَضِي تَكْوِينَ الشَّيْءِ مِنْ
نَفْسِهِ، لِأَنَّا نَقُولُ (مِنْ) مِنْ قَوْلِهِ (مِنْ نُورِهِ) بِنَائِيَّةٍ، وَالْمَعْنَى: عَلَيْهَا نُورُ نَبِيِّكَ

الَّذِي هُوَ نُورُهُ، وَلَيْسَتْ بِتَبْعِيَّةٍ. وَلَئِكَ أَنْ تَجْعَلَ الصَّمِيرَ عَالِدًا إِلَى النُّورِ
مِنْخَانَهُ، وَالنُّورُ خَلْقُهُ، مَسْمُومٌ لِلْحَقِّ عَلَى حَدٍّ هَذَا خَلَقَ اللَّهُ الْآيَةَ
لَعَنَ. فَهُوَ مَصَافٍ لِلْحَقِّ، وَذَلِكَ النُّورُ الْمُخْلَقُ هُوَ نُورُ نَبِيِّكَ لَا يَخْتَفِرُ.

فَإِنْ قِيلَ: الْمَخْلُوقُ لَا يَدَّ لَهُ مِنْ زَمَانٍ وَمَكَانٍ، فَيَقْتَضِي كَوْنَهَا مَوْجُودًا أَوْ غَائِبًا
مَعَ آتِهِ هُوَ أَوَّلُ الْأَشْيَاءِ، فَكَيْفَ الْحَالُ؟ فَقُمْتُ لِي: الزَّمَانُ وَالْمَكَانُ هُمَا مِنْ جِهَةِ
ظِلِّهِ، وَلَوْلَا مَا تَكَوَّنَا، وَقَدْ شَاهَدَ ﷺ ذَلِكَ مِنْهُ مَكُونًا، وَرَأَاهُ مُسْتَوْنًا
يَسْخَرُكَ دَوْرَانِ الْفَلَكَ الْمُحِيطِ فِي ذَلِكَ الشَّهْدِ. وَبِهِ نَفْهَمُ كَمَا طَبَقَتْهُ قَوْلُهُ نَعْلَمُ
فِي مَقَامِ الْيَتِي: «أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا
لَمْ جَعَلْنَا السَّمْعَ عَلَيْهِ ذَلِيلًا ﷻ» النُّورَانِ. فَقَدْ خَاطَبَ الْحَقُّ مُسَبِّحَاهُ
نَبِيَّهُ فِي هَذِهِ الْآيَةِ بِمَا آتَتْهُ بِهِ فِي مَقَامِ جَمْعِ الرُّوحِ بِالْجَسَمِ، كَمَا ذَكَرَ لَهُ لِأَنَّهُ
شَاهَدَهُ حَالَ تَجَرُّدِ الرُّوحِ الْكَرِيمِ، فَإِنَّ النُّورَ الْمُحَمَّدِيَّ عِنْدَ مُجُودِهِ كَانَ
يَعْمَلُ وَيَنْفَعُهُمُ عَنِ الْحَقِّ، وَقَدْ بُعِثَ فِي ذَلِكَ الْمَخْدَعِ الَّذِي انْفَرَدَ فِيهِ بِرَبِّهِ قَوْلُ
خَلْقِ شَيْءٍ مِنَ الْأَشْيَاءِ لَا آدَمَ وَلَا غَيْرَهُ، وَقَدْ زَمَرَ لِبَذَلِكَ فِي حَدِيثِهِ: كُنْتُ
نَبِيًّا وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ، وَقَدْ شَاهَدَ ﷺ رَبَّهُ بِالنَّجْوَى الَّذِي تَحَلَّى بِهِ عَلَى
ظِلِّهِ الْكَرِيمِ، فَعَمَدُهُ، فَكَانَ مِنْهُ كُلُّ شَيْءٍ فَكَانَتْهُ تَعَالَى يَقُولُ: أَلَمْ تَنْظُرْ يَا مُحَمَّدُ
إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ، فَهُوَ تَقْرِيرٌ بِمَا رَأَاهُ، فَقَدْ شَاهَدَ رَبَّهُ وَشَاهَدَ كُنْيَتَهُ
مَدَّةَ الظِّلِّ الَّذِي هُوَ كُلُّ اخْتِلَافٍ فَجَمَعَ ﷺ مِنَ الْجَسْتَيْنِ وَهُمَا رُؤْيَاهُ الْحَقُّ
وَرُؤْيَاهُ الْخَلْقِ عَلَى وَفْقٍ مَا قُدِّرَ لَهُ فِي ذَلِكَ الشَّهْدِ الَّذِي لَمْ يَسَاهِدْهُ غَيْرُهُ

فَبَرِّ حَقِيقَةً بَأْسَ مَا يَعْرِفُهَا بِهِ غَيْرُهُ فَقَالَ لَا يَعْرِفُنِي حَقِيقَةً غَيْرِي [لم أجده]
الْحِجَابَ الْأَعْظَمَ الْمَسْرُورَ يَقُولُ ابْنُ مَسِينٍ: وَأَجْعَلِ الْحِجَابَ
الْأَعْظَمَ حَيَاةَ رُوحِي الْخ. اهـ. بضم السين.

Allah Derived the Prophet's Name from His Own Name

Hassān b. Thābit and others used the preposition *min* ("from," "out of") to convey a sense of that sublime derivation in their poetry. Originally conceived by Abū Tālib in praise of his nephew, the third verse in the following poem uses expressions and images that remain unmatched in their effect to this day:

126. *Blazing white over him and signifying prophecy is a seal from Allah, made of light that glows and testifies.*

And the God has joined the name of the Prophet to His when the caller to the five prayers says: "I bear witness"

And He created for him (a name) out of His own Name to exalt him.
For the Owner of the Throne is the All-Glorious (mahmūd),
and here is the Glorified One (muhammād).

A Prophet who came to us after despair and a period without Prophets, as idols were worshipped on earth.

*He came as an illuminating and guiding light
shining bright just like the burnished Indian sword.*¹⁷⁴

قال حسبان رضي الله عنه:

¹⁷⁴ The third verse is narrated from Abū Talīb by al-Bukhārī in *al-Tarīkh al-Awsat* (1:82, §29) cf. Ibn Hajar, *Iṣḥāba* (7:112 sub "Abū Talīb") and *Fath* (6:555, *Manāqib*, *asma' al-Nabī*); Abū Nu'aym, *Daʿat* (II, p. 41), and others (see next note). It is also attributed to 'Abd al-Muṭṭalib as mentioned by Ibn 'Abd al-Barr, *Tamhīd* (9:154) and *Istihkāk* (27:444-445 §41811). It was incorporated by Ḥassan b. Thābit into his own poetry of Ḥassan, *Dīwān* (p. 101 §88); 'Iyād, *Shiʿat* I.iii.14 (p. 295); al-Suyūfī, *al-Riyāḍ al-ḥanīqa* (p. 41); Ibn Kathīr, *Strā* (1:211), *Biṭāya* (3:390 *Sifāt manāfiḥ al-sharāf*, 9:374 *al-faṭṭa' al-muṣṭafā al-ḥayy al-salām*) and *Tafsīr* for the verse *Dā* we not exalt your fame? (94:4).

أَعَزَّ عَلَيْهِ لِلْبُيُوتِ خَائِمْ *
وَصَمَّ الْإِلَٰهَ اسْمَ النَّبِيِّ إِلَىٰ أَصْنِيهِ *
وَسَقَّ لَهُ مِنْ إِسْمِهِ لِيُجَلَّ *
بَنِي آتَانَ بَعْدَ يَأْسٍ وَفَرَّةٍ *
فَأَمْسَى بِرَاجًا مُسْتَبِيرًا وَهَادِيًا *
يَلُوحُ كَمَا لَاحَ الصَّيْقِلُ الْهَيَّ *
مِنَ اللَّهِ مِنْ نُورٍ يَلُوحُ وَرَشَّهْ *

من ديوان حسان بن ثابت والبيت الثالث لأبي طالب كما رواه البخاري في التاريخ الأوسط
الذي يعرف أيضاً بالتاريخ الصغير وأحمد في العمل والسيقي وغيرهما.

The generation of the Successors considered the underlined verse the best ever declaimed.¹⁷⁵ It is rivalled by the second verse of the following couplet by the son of the jāhiliyya poetess al-Khansā', the desert warrior Companion al-Abbās b. Mirdās al-Sulamī:

127. *Seal of the Prophets, you were indeed sent with truth, and all of true guidance is your guidance! Truly the God has based all love on you from His creatures, by naming you Glorified.*¹⁷⁶

قال العباس بن مرداس السُّلَمي رضي الله عنه من رواية ابن إسحاق في السير:

بِأَخٍ كُلِّ هَدَى السَّبِيلِ هَذَا
 *
 يَا خَاتَمَ النَّبَاءِ يَاكَ مَرْسَلٌ
 *
 فِي خَلْقِهِ وَفِي حَمْدِهِ سَائِرُ
 *
 إِنَّ الْأَلَمَ بَنَى عَلَيْكَ مَجْمَعَهُ

¹⁵ Ahmad, *Ullal* (1:454 §1032); al-Khallālī, *Sunnā* (1:193 §209); al-Bayhaqī, *Dalā'il* (1:160-161); Ibn Asakir, *Tārīkh* (3:32-33); Ibn 'Abd al-Barr (previous note); Ibn Hishām, *Ṣiḥā* (Battle of Humayr); Ibn Dīnār, *Miḥṣar al-Sūf* (p. 12).

¹⁷ Abd al-Rahmān b. 'Alī al-Bisṭāmī al-Anṭākī (d. 858/1454) who said in his book *Durrat al-Zamīn fī Ru'yat Qur'at al-Uyūn*:

128. No one has ever been named in reality by that holiest name – Muḥammad – whether before or after the Prophet. People only shared various nominal aspects (*mushāraka't fī jihat min jihat laṭīfih*) but never essential aspects. For there is no creature other than him who is not marred by imperfection in some way. The impossibility of reaching absolute perfection on his level makes them other than glorified (*muhammad*) in absolute and real terms, and therefore **there is no muḥammad except Muḥammad**. ... If someone asks: If the name *Muḥammad* was derived from *Mahmūd* which is the Name of the Almighty as Ḥassān said:

And He derived for him [a name] out of His own Name to exalt him, for the Owner of the Throne is the All-Glorious (muhimmūd), and here is the Glorified One (muhammād).

then why does the hyperbole apply here [i.e. to the Prophet] but not there [i.e. not to others thus named]? The answer is that since he is a human being, and human beings are not typically described as possessing attributes of perfection nor utmost perfection, hyperbole was needed in his name as a proclamation that he is not like them in his being human; rather, his mirror is capable of reflecting all the realities of the Divine Names and Attributes.¹⁷⁷

قال الشيخ عبد الرحمن بن علي البساطمي رحمه الله تعالى في كتاب (درة الطنن في رؤية قوة الميرن) في الفصل الثاني منه:

ثم إن هذا الإسم الأقدس لم يتسم به على الحقيقة أحد قبالة ولا بعده
ولما وقع للناس مشاركات في جهات من جهات لفظه لا من جهات
معناه إذ ما من مخلوق سواه إلا ولحقه نقص ما. ولو عدم النقص في

¹⁷⁷ In al-Nabḥānī, *Sa'ādāt al-Dārayn* (p. 390-391).

IV: THE PROPHET AS A LIGHT FROM THE LIGHT OF ALLAH

الكمال إلى رتبته ﷺ فلا يكون محمدًا على الإطلاق فإن الوصف بعدم كونه
الغاية في الكمال توغ من اللذم، ومن يلحقه اللذم يرجيه ما ليس محمدًا على
الحقيقة. فلا محمدًا إلا محمد ﷺ... فإن قيل إذا كان الشيقاق إسم (محمود)
من إسمه عز وجل (محمود) كما قال حسن رضي الله تعالى عنه أي في قوله
وَمَنْ لَهُ مِنْ إِسْمِهِ لِحْجَةٌ * قُلُوا الْعَرْشُ يَحْمِدُ وَهَذَا مُحَمَّدٌ

فلم يُولع في هذا دون ذلك؟ فأجواب أنه ﷺ كما كان بشرًا، وليس من
شأن البشر الكمال في الأوصاف ولا يُلوع الغاية فيها، أخرج إلى المألوف في
إسمه ﷺ لإي علام بأنه ليس مثلهم في هذا الوصف، بل مرثلة قابله لجميع
حقائق الأنساء والصفات.

The hadith master Ibn Bukayr (d. 388/998) compiled all of the reports on the blessing of being named Muḥammad and Ahmad, which al-Nabḥānī reproduced in full.¹⁷⁸

Ḥassān's comparison of the Prophet's light to a burnished sword—of which, as mentioned, other Companions disapproved—was taken up by another great poet, Ka'b b. Zuhayr (d. 26/647) in his poem *Bānāt Su'ād* (Su'ād Has Left) in which he recited to the Prophet in his Mosque, his hand in the Prophet's hand, this entreaty for forgiveness:

129. The son of woman, as long as he may safely live,
one day is borne upon a raised bier.
I was told the Messenger of Allah threatened me with death,
but with the Messenger of Allah I hope to find pardon.
Gently! Be guided by Him Who gave you the gift of Qur'ān,
wherein are admonitions and detailed exposition.

¹⁷⁸ al-Nabḥānī, *Sa'ādāt al-Dārayn* (p. 394-400).

Do not punish me for what informers said, when I have not sinned, even should the false sayings about me be many. Truly I stand in such a place that if an elephant stood there, seeing and hearing what I see and hear, it would shake with terror unless it might expect a reprieve from the Messenger of Allah. I did not cease to cross the desert under cover of darkness when the mantle of night unfurled, until I laid my right hand, not to withdraw it, in the hand of the avenger who has the final word. For truly he is more feared by me when I speak to him—even if they tell me I have lineage and fame—Than a lion in the jungle, whose lair is mid dense thickets in the lowland of 'Ahhbar.... Truly the Messenger of Allah is a light whose illumination is sought—a drawn Indian sword, one of the swords of Allah.¹⁷⁹

Another version states: Truly the Messenger of Allah is a sword whose illumination is sought. This was explained thus:

When the Arabs wanted to summon the people that surrounded their region they would draw a burnished sword and let it flash and draw attention from afar, so the others would come to it, guided by its lights and following its direction. Likewise when the Prophet brought manifest Light and overwhelming miracles and he summoned the people to himself, they came guided by his all-encompassing light and following its shining radiance.¹⁸⁰

وقال كعب بن زهير رضي الله عنه:
كُلُّ ابْنِ أُخْتِي وَإِنْ طَالَتْ سَلَامَتُهُ * يَوْمًا عَلَى آلِ حَذْبَاءَ مُحَمَّدٍ سَوَّلُ
بُيُوتِ أَنْ رَسُولَ اللَّهِ أَوْعَى كَذَنِي * وَالْعَوُّ عِنْدَ رَسُولِ اللَّهِ عَامُّ سَوَّلُ

¹⁷⁹ Ibn Hishām, *Sīra* (3/4: 510-512 lines 39-51).
¹⁸⁰ al-Bajūrī, *Hasbiy al-ʿad alā Banat Sūʾad* (p. 91).

سُحْرَ آتٍ فِيهَا مَوَاجِدُهَا وَتُفْهِمُهَا *
أَذْنِبْتُ وَلَوْ شِئْتُ فِي الْأَكْوَاسِ *
أَرَى وَأَسْمِعُ مَا لَوْ يَسْمَعُ الْبُيُوتُ *
مِنْ الرَّسُولِ بِإِذْنِ اللَّهِ تَوْبِ *
جُنَحِ الظُّلَامِ وَتَوْبِ اللَّيْلِ سَوَّلُ *
فِي كَفِّ ذِي بُعْثَاتٍ قَيْدُ الْبُيُوتِ *
وَقِيلَ أَيْلَاكَ مَضُوبٌ وَسَمُّ *
فِي بَطْنِ عَمْرِ بْنِ لُؤْلُؤٍ فُجُورُ *
إِلَى أَنْ قَالَ:

إِنَّ الرَّسُولَ لَكَوْ مَوْجِدٌ مُسْتَقَرٌّ بِهِ *
مُهَيَّجٌ مِنْ سُيُوفِ اللَّهِ مَسْلُورُ *
رواه ابن هشام في السيرة من قصيدة بانة لمعاد لكعب بن زهير، وفي رواية:
إِنَّ الرَّسُولَ لَكَيْفٌ مُسْتَقَرٌّ بِهِ *
مُهَيَّجٌ مِنْ سُيُوفِ اللَّهِ مَسْلُورُ *
كذا في شرح الإمام جمال الدين الأنصاري والشيخ إبراهيم الباجوري وقال: قُلْتُ كَأَنَّ
عَادَةَ الْعَرَبِ أَتَمُّ إِذَا أَرَادُوا اسْتِئْذَانَ مَنْ حَوْقُمُ مِنْ الْقَوْمِ شَهْرًا وَالنَّبِيَّ
الصَّغِيرَ فَيَبْرُقُ فَيُظْهِرُ لِمَا لَهُ مِنْ بَعْدِ قِيَامِهِ إِلَيْهِ مُهَيَّجِينَ يُبْرِدُهُ وَتُؤَكِّدُ بِهِ
وَكَذَلِكَ النَّبِيُّ ﷺ لَمَّا جَاءَ بِالنُّورِ الْمُبِينِ وَالْمُعْجِزَاتِ الظَّاهِرَةِ وَدَعَا النَّاسَ إِلَيْهِ
أَتُوا مُهَيَّجِينَ يُبْرِدُهُ السَّاطِعِ وَتُؤَكِّدُ بِضِيَاءِهِ اللَّامِعِ.

V

The Progression of the Prophet's Light in Time

Thus not only do the texts show that the Prophet is at the forefront of the sequence of creation—his creation and appointment taking place even before the Day of Promises according to the hadith “I was the first of the Prophets to be created and the last one to be sent”—but also that he is created as a primal light. This nature-specific firstness is made clear in Abū Hurayra’s *ḥadīth qudsī* of Adam sighting the light of the Prophet already mentioned in the first section (§16):

“This is your son Ahmad, he is the first and the last.”

Apart from the aforementioned proofs from Qur’ān and Hadith on the Prophet as the first creation and on his being created as a light, the latter narration is the most authentic explicit proof reuniting both aspects.

More Reports on the Prophet as the First Light Created

Among the famous but unverified similar narrations are the three bulleted reports mentioned below:

- The report of ‘Alī b. al-Ḥusayn, from his father, from his grandfather, that the Prophet said:

130. I was a light in front of my Lord for 14,000 years before He created Adam.¹⁸¹

¹⁸¹ al-Qasālānī, *Mawāḥib* (1:39) sources it to Ibn al-Qaṭṭān’s critique of ‘Abd al-Ḥaqq al-Ishbīlī’s *Alḥikām* “as mentioned in Ibn Marzūq” but it is more likely found only in the latter’s commentary on Ibn al-Qaṭṭān and is not mentioned by Ibn al-Qaṭṭān himself. Ibn Marzūq is Muḥammad b. Ahmad b. Muḥammad b. Muḥammad b. Abī Bakr b. Marzūq al-Tilimsānī al-Khatīb (710-781/1310-1379), author of commentaries on the *Shiʿrā*, the *Burda*, ‘Abd al-Ḥaqq al-Ishbīlī’s *al-Ḥikām al-Sughra* and Ibn al-Qaṭṭān’s book on the latter, and other books. A similar report adds the men-

قال الفسطلاني في الواهب: وفي كتاب الأحكام للحافظ الناقد أبي الحسن ابن القفطان
رَوَى عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمْ مَوْفُوعًا: كُنْتُ نَوْرًا
بَيْنَ يَدَيْ رُبِّي عَزَّ وَجَلَّ قَبْلَ أَنْ يُجَلِّقَ آدَمَ بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ انْتَهَى وَهُوَ
بِسَ عِنْدَ ابْنِ الْقِفْطَانِ فَيَسِدُو أَنَّهُ عِنْدَ شَارِحِهِ ابْنِ مَرْزُوقٍ فَقَطُّ. وَلَيْسَ كِتَابُ الْأَحْكَامِ
لَا ابْنُ الْقِفْطَانِ بَلْ لِلْحَافِظِ الْفَقِيهِ عَبْدِ الْحَقِّ الْإِسْطَيْلِيِّ صَنَّفَ الْأَحْكَامَ الْكُبْرَى وَالْوَسْطَى
وَالصَّغْرَى وَابْنُ الْقِفْطَانِ تَقْدَمُ الْوَسْطَى بِكُتَابِهِ (بيان الوهم والإيهام الواقعيين في
كتاب الأحكام). وَنَحْوُهُ فِي فُصُولِ الصَّحَابَةِ لِلْإِمَامِ أَحْمَدَ وَابْنِ عَسَاكِرَ فِي التَّارِيخِ بِالْفَتْحِ
كُنْتُ أَنَا وَعَلِيُّ نَوْرًا. قِيلَ هُوَ مِنْ وَضَعَ الْحَسَنُ بْنُ عَلِيٍّ بِنَ زَكْرِيَا الْعَدَوِيَّ كَمَا فِي
عَاضِدَاتِ ابْنِ الْجَوَازِيِّ وَالْبِيرَانِ. وَاللَّهُ أَعْلَمُ.

Also related is the report of 'Amr b. 'Abasa that the Prophet said:

131. Truly Allah created the spirits of His servants 2,000 years before He created His servants. Then whichever among them recognized each other came together, and whichever did not, stayed apart.¹³²

عَنْ عَمْرِو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا إِنَّ اللَّهَ خَلَقَ أَرْوَاحَ الْعِبَادِ قَبْلَ الْبُيُوتِ الَّتِي عَمِلُوا فِيهَا وَكَأَنَّكَ تَسْمَعُ أَصْوَاتَهُمْ فِي الْأَجْسَادِ وَهُمْ

tion of 'Alī as narrated by Ahmad, *Faḍā'il al-Sahāba* (2:662-663 §1130) and Ibn Asbir, *Tarīkh* (4:67), apparently forged by al-Ḥasan b. 'Alī b. Zakariyya al-Adami. Cf. al-Dhahabī, *Miẓan al-Iḍāl* (s.v. al-Ḥasan b. 'Alī b. Zakariyya) and others. 385 Ibn Munduh with a very weak chain adduced by Ibn al-Qayyim, *al-Rūṭ* (p. 384-385 *Maṣ'ala* 18).

Also related is the more general report on *qadar* in *Sahīh Muslim* from 'Abd Allāh b. 'Amr b. al-'Ās that the Prophet said:

132. Truly Allah wrote the apportionments of all creatures before creating the heavens and the earth by 50,000 years, while His Throne was over the water.¹¹⁸³

عَنْ عَبْدِ اللَّهِ بْنِ صَبْرٍ بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَعَرُثُهُ عَلَى الْمَاءِ رواه مسلم.

A scholar commented: "and part of what He wrote in that *dhiqr*, which is *Umm al-Kitāb*, is that Muḥammad is the Seal of Prophets"¹⁸⁴—an explanatory comment which some later readers mistook for the continuation of the above hadith.

Also related is the report from Ibn 'Umar that the Prophet said:

133. Truly the first thing Allah created is the Pen, which is made of light for a distance of 500 years. He commanded it and it coursed through what is to take place until the Day of Resurrection. Therefore believe everything that reaches you concerning the Divine Power. ¹⁸⁵

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا مَرْفُوعًا: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوَّلُ شَيْءٍ خَلَقَهُ، خَلَقَ الْقَلَمَ وَهُوَ مِنْ نُورٍ مَسِيرَةٍ خَمِيسَةِ عَامٍ، فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ الْقَلَمَ،

(13) Muslim, *Ṣaḥīḥ* (*Qadar, Hijāj Ādamā Mūsā*).

¹² Ibn Rajab, *Lata'if al-Ma'arif* (beginning of the chapter on the month of Rabi' al-Awwal).

¹⁰⁵ Abū al-Shaykh, *al-'Azama* (2:590 §222).

يَبْرِي يَا قَوْمَ كَاتِلِي إِلَى يَوْمِ الْفَيْفَاءِ، فَصَدَّقُوا كَمَا بَلَّغْتُمْ عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى
بِنُذْرَتِهِ. رواه أبو الشيخ في العظمة.

- The report forwarded by Abū Sa'd al-Naysābūrī (d. 406/1015) and Ibn Bābūyah (d. 381/991) as narrated from Ja'far b. Muḥammad al-Sādiq, from his father, from his grandfather, from 'Alī b. Abī Ṭālib.

134. Truly Allah Most High created the light of Muḥammad—upon him blessings and peace—424,000 years before He created the heavens and the earth and the Throne and the Footstool and the Pen and Paradise and Hellfire; and before He created Adam, Nūḥ, Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb, Mūsā, 'Isā, Sulaymān, and Dāwūd; and everyone He has named when He said *And We bestowed upon him Ishāq and Ya'qūb* until He said *and We chose them and guided them unto a straight path* (6:84-87); and before He created all the Prophets.

Together with him He created twelve veils: (i) the veil of Power (*ḥijāb al-quḍra*); (ii) the veil of Magnificence (*'azama*); (iii) the veil of Bestowal (*mima*); (iv) the veil of Mercy (*rahma*); (v) the veil of Bliss (*sa'āda*); (vi) the veil of Munificence (*karāma*); (vii) the veil of Eminence (*makāna*); (viii) the veil of Guidance (*hidāya*); (ix) the veil of Prophethood (*nubuwwa*); (x) the veil of Loftiness (*rif'a*); (xi) the veil of Dignity (*hayba*); and (xii) the veil of Intercession (*shafā'a*).

Then He confined the Light of Muḥammad—upon him blessings and peace—within the veil of Power for 12,000 years while it said: "Glory to my Lord the Most High!" (*subḥāna Rabbiya al-'alā*); within the veil of Magnificence for 11,000 years while it said: "Glory to the Knower of the secret and what is more secret!" (*subḥān 'Alim al-sirr wa-akhḥiṭā*);¹⁸⁶ within the veil

¹⁸⁶ In *Surat Taha*: *And if you speak aloud, then truly He knows the secret (thought) and (that which is yet) more hidden* (20:7, Pickthall). "Sirr is what you keep secret from people and *akhḥiṭā* is whispering (*al-waswasa*)" (Mujāhid): "Sirr is what you keep secret in yourself and *akhḥiṭā* is what you did not even tell yourself" (Sa'id b. Jubayr). *Mujāhid, Taṣīr* (p. 460 sub 20-7).

of Bestowal for 10,000 years while it said: "Glory to the Supreme and Highest!" (*subḥān al-Ra'f al-'alā*); within the veil of Mercy and Highest!" (*subḥān al-Ra'f al-'alā*); within the veil of Compassionate, the for 9,000 years while it said: "Glory to the Compassionate, the for 9,000 years while it said: "Glory to Him Who is Everlasting and Great!" (*subḥān al-Ra'f al-Kahīr*); within the veil of Bliss for 8,000 years while it said: "Glory to Him Who is Everlasting and Great!" (*subḥān al-Dā'im lā yas-hū*); within the veil of never heedless!" (*subḥān al-Dā'im lā yas-hū*); within the veil of Self-Munificence for 7,000 years while it said: "Glory to the Self-Munificent Who is never in need!" (*subḥāna man huwa Ghani lā yajūghī*); within the veil of Eminence for 6,000 years while it said: "Glory to the All-Knowing, the Most Forbearing!" (*subḥān al-'Alīm al-Halīm*); within the veil of Guidance for 5,000 years while it said: "Glory to the Owner of the Throne, the Almighty!" (*subḥāna Dhill-'arsh, al-'Azīm*); within the veil of Prophethood while it said: "Glory to the Lord of Might beyond for 4,000 years while it said: "Glory to the Lord of Might beyond for 4,000 years while it said: "Glory to the Lord of Might beyond what they claim!" (*subḥāna Rabb al-'izza 'ammā yasūfūn*); within the veil of Loftiness for 3,000 years while it said: "Glory to the Owner of Sovereignty and Dominion!" (*subḥān Dhill-Mulk wal-'Owṣar*); within the veil of Dignity for 2,000 years while it said: "Glory to Allah and Praise to Him!" (*subḥān Allāh wa-bi-hamdih*); "Glory to Allah and Praise to Him!" (*subḥān Allāh wa-bi-hamdih*); within the veil of Intercession for 1,000 years while it said: "Glory to My Magnificent Lord and Praise to Him!" (*subḥāna Rabbiya al-'Azīm wa-bi-hamdih*).

Then He made his name manifest on the Tablet—whereupon the Tablet became illumined—for 4,000 years. Then He made it manifest on the Throne, whereupon it was affirmed on the pillar of the Throne for 7,000 years, until Allah Most High placed it in the loins of Adam. Then He moved it from the loins of Adam to the loins of Nūḥ, and so forth from loin to loin until Allah brought him out from the loins of 'Abd Allāh b. 'Abd al-Muṭṭalib.¹⁸⁷

قال أبو سعد السبائي في كتاب شرف المصطفى: عن عبد الله بن المبارك، عن فضيل الثوري، (ح) وفي معاني الأخبار لابن بابويه أبي جعفر القمي الشعبي المروزي عديم بالشيخ الصدوق (ت 991/381): حدثنا الحاكم أحمد بن محمد بن عبد الرحمن

¹⁸⁷ Abū Sa'd al-Naysābūrī, *Sharaf al-Muṭṭalib* (1:305-311 §79) and Ibn Bābūyah, *Ma'ad al-Mukhtar* (p. 306-308).

[illegible]

وَمَا أَرَأَيْتَ إِنْ جَاءَ اللَّهُ بِتَارِكٍ لِّتَعَالَى خَلَقَ تُونُزَ مُحَمَّدٍ ﷺ وَإِلَيْهِ قَبْلُ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ وَالْعَرْشَ وَالْكَرْسِيَّ وَاللَّوْحَ وَالْقَلَمَ وَالْجَنَّةَ وَالنَّارَ وَقَبْلُ أَنْ يَخْلُقَ آدَمَ وَتُونُحًا وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَمُوسَى وَهَارُونَ وَكَادُوا يَنْفُتُونَ كُلَّ مَنْ قَالَ اللَّهُ عَزَّ وَجَلَّ فِي قَوْلِهِ ﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ﴾ الْإِنْعَامُ إِلَى قَوْلِهِ ﴿وَوَهَبْنَا لَهُنَّ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ وَقَبْلُ أَنْ يَخْلُقَ الْأَنْبِيَاءَ كُلَّهُمْ يَا زَيْدُ يَا أَلْفَ سَنَةٍ وَأَرْبَعَ وَعِشْرِينَ أَلْفَ سَنَةٍ وَخَلَقَ عَزَّ وَجَلَّ مَعَهُ إِنِّي عَصَرْتُ حِجَابًا: حِجَابُ الْقُدْرَةِ وَحِجَابُ الْعِظَمَةِ وَحِجَابُ الْبَلَاءِ وَحِجَابُ الرَّحْمَةِ وَحِجَابُ السَّعَادَةِ وَحِجَابُ الْكَرَامَةِ وَحِجَابُ النَّارِ وَحِجَابُ الْجَدَائِلِ وَحِجَابُ الشُّبُورَةِ وَحِجَابُ الرُّفْعَةِ وَحِجَابُ الْكِبَرِ وَحِجَابُ الشَّفَاعَةِ.

لَمْ يَجِسْ ثَوْرٌ مُحَمَّدٌ ﷺ وَاللَّهُ فِي حِجَابٍ الْقُدْرَةُ انْتَبَهَتْ عَشْرَ أَلْفِ سَنَةٍ وَهُوَ
يَبْكُ مُسِيحًاَنَّ رَبِّيَ الْأَعْلَى، وَفِي حِجَابٍ الْعُظْمَى اخْدَى عَشْرَ أَلْفِ سَنَةٍ وَهُوَ
يَبْكُ مُسِيحًاَنَّ عَالَمَ السَّرِّ وَأَخْفَى وَفِي حِجَابٍ الْمَلَكُوتِ عَشْرَةَ أَلْفِ سَنَةٍ وَهُوَ
يَبْكُ مُسِيحًاَنَّ الرَّفِيعَ الْأَعْلَى، وَفِي حِجَابٍ الرَّحْمَةِ تِسْعَةَ أَلْفِ سَنَةٍ وَهُوَ يَقُولُ

مُسَبِّحَانَ الرَّؤُوفِ الْكَبِيرِ وَفِي حِجَابِ السَّعَادَةِ تَمَازِيَةَ الْأَنْبِيَاءِ وَفِي حِجَابِ
مُسَبِّحَانَ مَنْ هُوَ ذَالِمٌ لَا يَسْتَهْزِئُ فِي حِجَابِ الْأَنْكَرَاتِ سَبْعَةَ الْأَلْفِ وَفِي حِجَابِ
يُتْرَلُ مُسَبِّحَانَ مَنْ هُوَ غَفِيٌّ لَا يَنْقُصُ وَفِي حِجَابِ الْمَرَاتِلِ بِسَبْعَةِ الْأَلْفِ وَفِي حِجَابِ
يُتْرَلُ مُسَبِّحَانَ الْعَلِيمِ الْكَرِيمِ وَفِي حِجَابِ الْهَدَايَةِ كَمْسَةَ الْأَلْفِ وَفِي حِجَابِ
يُتْرَلُ مُسَبِّحَانَ ذِي الْعَرْشِ الْعَظِيمِ وَفِي حِجَابِ النُّورِ أَرْبَعَةَ الْأَلْفِ وَفِي حِجَابِ
يُتْرَلُ مُسَبِّحَانَ رَبِّ الْعِزَّةِ عَمَّا يَعْصِمُونَ وَفِي حِجَابِ الرَّفْعَةِ ثَلَاثَةَ الْأَلْفِ وَفِي حِجَابِ
وَهُوَ يُتْرَلُ مُسَبِّحَانَ ذِي الْمَلِكِ وَفِي حِجَابِ الْهَيْبَةِ الْآلِيَّةِ سَبْعَةَ وَفِي حِجَابِ
يُتْرَلُ مُسَبِّحَانَ اللَّهِ وَفِي حِجَابِ الشَّفَاعَةِ أَلْفَ سَبْعَةِ وَفِي حِجَابِ
مُسَبِّحَانَ رَبِّي الْعَظِيمِ وَبِحَمْدِهِ.

ثُمَّ أَظْهَرَ اسْمَهُ عَلَى النَّوْجِ - فَكَانَ النَّوْجُ مَثْرًا - أَرْبَعَةَ آلَافٍ سِتًّا، ثُمَّ
 أَظْهَرَهُ عَلَى الْعَرْشِ فَكَانَ عَلَى سَائِقِ الْعَرْشِ مِائَتًا سَبْعِينَ آلَافٍ سِتًّا، إِلَى أَنْ
 وَضَعَهُ اللَّهُ عَزَّ وَجَلَّ فِي صُلْبِ آدَمَ عَلَيْهِ السَّلَامُ، ثُمَّ نَفَّاهُ مِنْ صُلْبِ آدَمَ إِلَى
 صُلْبِ نُوحٍ عَلَيْهِ السَّلَامُ، ثُمَّ مِنْ صُلْبِ إِبْرَاهِيمَ إِلَى صُلْبِ إِسْمَاعِيلَ حَتَّى أَخْرَجَهُ اللَّهُ تَعَالَى
 مِنْ صُلْبِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ.

- The "light of Quraysh" hadith of Ibn 'Abbās in Ibn Abi 'Umar al-Adami's *Musnad*.

135. Truly Qur'ush was a light standing before Allāh Most High for 2,000 years before He created Adam, glorifying Allāh, so that the angels would glorify Him in the same terms. When Allāh created Adam He placed that light in his loins. The Messenger of Allāh said: "Then Allāh made me alight on earth in the loins of

Adam and He placed me in the loins of Nūh in the ship and He cast me into the fire in the loins of Ibrāhīm, and He never stopped transporting me from the noble loins into the pure wombs until He brought me out from my two parents. None of my foreparents ever met in fornication."¹⁸⁸

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ إِنَّ قُرَيْشًا كَانَتْ تُورَثُ بَيْنَ يَدَيْ اللَّهِ حُرَّ
وَحَلَّ قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَلَيْهِ السَّلَامَ بِأَلْفِي عَامٍ مُسَبِّحُ ذَلِكَ النُّورِ فَخَسِبَ
الْأَوَّلُكَ يَسْتَجِيبُهُ قَالَهُ خَلَقَ اللَّهُ آدَمَ جَعَلَ ذَلِكَ النُّورَ فِي صُلْبِهِ فَقَالَ رَسُولُ اللَّهِ
ﷺ فَأَخْبَطَنِي اللَّهُ الْأَرْضَ فِي صُلْبِ آدَمَ وَجَعَلَنِي فِي صُلْبِ نُوْحٍ فِي السَّيْفِيَّةِ
وَوَلَدَ بِي فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَأَمْ يَزَلْ يَتَقَلَّبُنِي بَيْنَ
الْأَضْلَافِ الْكَرِيمَةِ إِلَى الْأَرْحَامِ الْعَاطِرَةِ حَتَّى أَخْرَجَنِي مِنْ بَيْنِ أَبِيي، ثُمَّ
بَلَّغَنِي عَلَى سَفَاحٍ قَطُّ. رَوَاهُ الْإِجْرِيُّ فِي الشَّرِيعَةِ مِنْ طَرِيقِ ابْنِ أَبِي عَصْرٍ الْعَدَنِيِّ كَمَا فِي
الْمَطَالِبِ الْعَالِيَةِ، كِتَابِ السَّيْرَةِ وَالْمَغَازِي، بَابُ أَوَّلِيَّةِ النَّبِيِّ ﷺ وَشَرَفِ أَصْلِهِ بِإِسْنَادٍ
ضَعِيفٍ جَدًّا. وَرَوَى ابْنُ عَسَاكِرٍ نَحْوَهُ فِي التَّارِيخِ.

Al-'Abbās b. 'Abd al-Muṭṭalib's "Light of Mawlid" Poem

Qaḍī 'Iyād cites the above report then says: "al-'Abbās's panegyric of the Prophet bears witness to the veracity of that report"¹⁸⁹ in reference to the "Light of Mawlid" narration from the newly converted emigrant Khuraym b. Aws b. Jāriya in which he witnesses the paternal uncle of the Prophet, al-'Abbās b. 'Abd al-Muṭṭalib, saying:

¹⁸⁸ al-Ājuntī [through al-Adamī], *al-Sharī'a* (3:1418-1420 §960) with a very weak chain cf. Ibn Hajar, *al-Mataib al-Ihya* (17:195 §4209). *Kitāb al-sifra wal-maghlāt* Bāb *awwalīyat al-Nabīyyi sallā Allāhu alayhi wa-sallam wa-sharaf ashihi*. Ibn 'Asākir narrates something very similar in his *Tarīkh* (3:408).

¹⁸⁹ 'Iyād, *Shifā* li-i.6 (p. 127 §131 *sharaf nazābīh wa-karam baladīh wa-manāzīh ih*).

"Messenger of Allāh, I wish to praise you." The Prophet replied: "Go ahead Allāh bless your mouth!" (*lā yufaddidī Allāhu fāḥ*). Al-'Abbās ahead eulogized the Prophet's Adamic creation and compared him to a light:

[36] *Beforetime you were blessed in the shades [of Paradise] and the Repository where leaves were used for garments. Then you alighted upon earth, neither a human being nor a piece of flesh nor clot, But as a drop that boarded the Ark when the flood destroyed Nasr and the rest of the idols. Transported from loins to wombs in the succession of worlds and centuries. You came upon the fire of Allāh's Friend, concealed in his loins—how could he possibly burn? [Variant: O coolness of the Friend's furnace, O reason for protection from the fire despite its burning!] Until your noble House, proclaiming [your merit], took hold of the highest summit of the line of Kindif, and you, when you were born, the earth was illumined and the firmament became filled with your light. So we—in that radiance and that light and paths of guidance—can pierce through.*¹⁹⁰

مِنْ قِيَامَا طِبَتْ فِي الظَّلَالِ وَفِي * مُسْتَوْدِعَ حَيْثُ يُخَصِّفُ الرُّؤْيَى
لَمْ حَبِطَتِ الْبِلَادُ لَا بِمَرٍ * أَنْتَ وَلا مُصْغَفٌ وَلا عَقْلُ
بَلْ نَفْثَةُ تَرْكِبِ السَّفِينِ وَقَدْ * أَلْجَمَ نَسْرًا وَأَهْلَهُ النُّورُ

¹⁹⁰ al-Hakīm, *Mushtabak* (3:326-327); al-Tabarānī, *al-Mu'jam al-Kabīr* (4:213 §4167); Abū Bakr al-Shāfi'i, *Ghiyāṭ al-Ni'at* (1:282-284 §285); al-Bayhaqī, *Dalā'il* (5:268); *Isālat* *Shifā* li-i.1 (p. 216 §393); and Ibn al-Jawzī, *Wafā* (p. 28 §9); cf. Abū Nu'aym, *ḥib* (1:364) and Ibn Sa'yid al-Nās in *Mīnah al-Madh* (p. 192-193). Al-Suyūfī in *al-Madh* al-Madh (p. 1:244) said: "There is no question that these verses are by al-'Abbās." The variant is cited in al-Tha'libī, *al-Tamthīl wal-Muhādara* and al-Nawwār, *Muhādara al-I'raq*. Khindif is the nickname of Laylā the wife of Ilyās b. Mādh al-Sālihi, *Subū* (1:93).

نُتَقِلُ مِنْ صَلَاحٍ إِلَى رَحِمٍ * أَيْدَى عَالَمٍ بِنَا طِبْطِ
وَرَدَتْ نَارَ الْحَلِيلِ مُسْتَرًّا * فِي صَلَاحٍ أَنْتَ كَيْفَ يَجْزِي
حَتَّى اخْتَوَى يَتِّكَ الْهَيْمُونَ مِنْ * وَصَاءَتْ بِبُورِكَ الْأَلْفِ
وَأَنْتَ لَمَّا وُلِدْتَ أَفْرَقْتَ الْأَرْضَ * النَّوْرَ وَمُسْبِلَ الرَّشَادِ وَخَيْرُ
فَتَحْنُ فِي ذَلِكَ الصَّيَاءِ وَفِي * لِعِصْمَةِ النَّارِ وَهِيَ تَحْتَرِقُ
رَوَاهُ الْعَبْرَانِي وَأَبُو بَكْرٍ الشَّافِعِيُّ وَالْحَاكِمُ وَالسَّهَقِيُّ وَمِزْبُورُ الْأَيْضًا بِهَذَا
يَا بُرْدُ نَارِ الْحَلِيلِ يَا سَيِّبًا * كَذَا فِي الْمُنَاقِبِ وَالْمَحَامِلِ وَبِهَاتِهِ الْأَرْبُ لِلْمِزْبُورِ

The Qur'ān alludes to the Prophet's antediluvian origin in both *universal* and *specific* terms:

137. *Truly when the waters rose We carried you upon the ship*
(69:11): "During the Flood, that is, your ancestors as you were in
their loins, on board the ark of Nūh, upon him peace" (Baḡdādī).¹⁹¹

138. And a token unto them is that *We bore their offspring in the laden ship* (36:41), "that is, their ancestors on the ship of Nūḥ, as the term 'offspring' (*dhurriyya*) is used for forefathers just as it is used for descendants" (al-Wāḥidī);¹⁹²

139. *And your translation (taḡallubaka) among the worshippers (26:219) in the sense of "your descent from the loins of a Prophet to those of another Prophet" as related from Ibn 'Abbās.*¹⁹¹

¹⁹¹ al-Bayḍāwī, *Amwār al-Tanzīl* (sub 69:11).

¹⁹² al-Wāḥidī, *Wasīf* (sub 36:41).

al-Wāḥidī *ʿaṣīfī* (sub 36:31),
 192 *Tuṣṭi*s of Ibn Abī Ḥātim and al-Nahḥās (sub 26:219); al-Ājūnī, *al-Sayr*^a
 (3:14) 8-1419) \$959); al-Bazzāz, al-Tabarānī, and al-Ḥakīm with a sound chain
 according to al-Ḥaythamī, *Majmaʿ* (7:86 and 8:214).

﴿ يَا لَمَّا طَغَى الْمَاءُ حَمَلَتُكُمْ فِي الْجَارِيَةِ ﴾ قال البيهقي في السير
التبريل: وَذَلِكَ فِي الْمَرْفَاقِ... حَمَلَتْكُمْ أَيَّ آبَاءِكُمْ وَرَأْسُكُمْ فِي أَصْلَابِكُمْ
الجارية في سفينة نوح عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ﴿وَأَيُّهُمْ أَنَا حَمَلْنَا فِيهِمْ
فِي الْأَفْئَالِ الْمَسْحُونِ ﴾ قال الرازي في الوسيط: يُعْنِي الْإِنْسَانُ
وَأَجْمَادُهُمُ الَّذِينَ هُوَ لَا مِنْ سُلَيْمٍ فِي الْفَالِكِ الْمَسْحُونِ، يُعْنِي سَفِينَةَ نُوحٍ
لِأَنَّ مَنْ جُمِلَ مَعَ نُوحٍ كَانَ هُوَ لَا مِنْ سُلَيْمٍ، وَالْمُرَّةُ تَقَعُ عَلَى الْإِبَاءِ كَمَا
تَقَعُ عَلَى الْأَوْلَادِ، وَالْمَسْحُونِ: الْمَمْلُوءُ، ﴿وَتَقَابَلَكُ فِي السَّجْدَيْنِ ﴾
عَنِ ابْنِ عَبَّاسٍ قَالَ مِنْ نَبِيٍّ إِلَى نَبِيٍّ حَتَّى آخَرَجَكَ نَبِيًّا، رواه ابن أبي حاتم في
التفسير وابن جرير في معاني القرآن، وفي رواية الأخرى في الشريعة: قَالَ ابْنُ
عَبَّاسٍ مَا زَالَ رَسُولُ اللَّهِ ﷺ يَقْتَلِبُ فِي أَصْلَابِ الْأَنْبِيَاءِ حَتَّى وَلَدَتْهُ أُمُّهُ.

Al-Suyūṭī adduced some of the above evidence as proof that the father and mother of the Prophet were among the people of Paradise, a topic on which he wrote seven treatises. In one of them, *Masālik al-Hanūf fi Waiḍāy al-Musṭafā* (The Paths of Pure Muslims Regarding the Prophet's Parents), he cites the poetry of the hadith master of Damascus, Ibn Nāṣir al-Dīn al-Dimashqī (777-842/1375-1438):

140. Ahmad progressed as a great light

which shone in the foreheads of those who made prostration.

He took turns in them century after century

until he appeared as the Best of Messengers. . . .

Allah preserved as an honor to Muhammad his lofty fathers to protect his name

They avoided fornication, its shame never touched them,

from Adam down to his father and mother.¹⁹⁴

Al-Suyūṭī then cites the beginning of al-Buṣṭī's *Hamziyya* at length (see next section):

بِالْجَلالِ السَّريطِ فِي كِتَابِهِ (مَسَائِكَ احْتَفَاتِي وَابْنِي الْمُعْتَقِ ۞):

وَبَاأَخْتَنَ قَوْلُ الْحَافِظِ سَمْسِي الدِّينِ ابْنِ نَاصِرِ الدِّينِ الْمُشْتَقِي رَحِمَهُ اللهُ:

تَقَلُّلَ أَخَذْتُ نَوْرًا عَظِيمًا * تَلَا أَلَا فِي جَبَاهِ السَّاجِدِيَا

تَقَلَّبَ فِيهِمْ قَوْلًا قَدْرَتَا * إِلَى أَنْ جَاءَهُ خَيْرُ الرُّسُلِيَا

وَقَالَ أَيْضًا:

حَفِظَ الْإِلَهَ كَرَامَةً لِحَبِيدِ * آيَاةُ الْإِحْيَاءِ صَوْنًا لِأَسْمِهِ

تَوَكَّرَ السَّمَاعُ فَلَمْ يُصِيبْهُمُ عَارَةٌ * مِنْ أَدَمَ وَقَالَ أَيْدِي وَأَمِي

His Visible Light in the Foreheads of His Ancestors

Another long report on the translation of the Prophetic light through the loins and wombs of his progenitors adds a description of the Prophet's original earthly material as luminous. It was narrated through a major Successor and one of those reputed to be *awḥiṭ*, 'Amr b. Shuraḥbīl al-Anṣārī, who said: "I never saw someone who had never actually seen the Prophet more brilliant at describing him than Ka'b al-Aḥbar." He then relates that the latter said:

141. When Allah Most High desired to create Muḥammad—upon him blessings and peace—He ordered Jibrīl to bring Him the soil that is the heart of the earth, its beauty and its light. Jibrīl alighted among the angels of Firdaws and the angels of the Highest As-

sembly, the rock the soil that was to be the Messenger of Allah from the spot of his noble grave. It was white and luminous. It was kneaded with water from Tasnīm in the wellsprings of the wars of Paradise until it turned into a white pearl with great rays of Paradise carried it and circumambulated the Throne, radiance. The angels carried it and the earth, so the angels knew the forehead, the heavens and the earth, the father of mankind. Then Muḥammad before they knew Ādam the light of brightness of the light of Muḥammad could be seen in the brightness of the forehead of Ādam. It was said to him: "O Ādam, this is the master of your offspring among the Messengers." When Ḥawwā' carried with the light moved from Ādam to Ḥawwā'. Every time she delivered she would give birth to twins except when she gave birth to Sūḥb alone, in honor of Muḥammad—upon him blessings and peace. Thereafter the light did not stop moving on from pure parent to pure parent until he was born.¹⁹⁵

عَنْ كُفَيْبِ الْأَخْبَارِ رَضِيَ اللهُ عَنْهُ: لَمَّا أَرَادَ اللهُ مُبْحَاثَةَ وَتَعَالَى أَنْ يَخْلُقَ مُحَمَّدًا أَمَرَ جِبْرِيلَ أَنْ يَأْتِيَهُ بِالطِّيبَةِ الَّتِي هِيَ قَلْبُ الْأَرْضِ وَيَبْرُوها وَيُورِثُهَا نَبِيًّا جِبْرِيلَ فِي مَلَايِكَةِ الْفِرْدَوْسِ وَمَلَايِكَةِ الرَّفِيقِ الْأَخْلَى تَقْبِضُ قَبْضَةً رُسُولِ اللهِ ۞ مِنْ مَوْضِعِ قَدْرِهِ الشَّرِيفِ وَهِيَ بَيْضَاءُ بَيْرَةٌ فَجِئَتْ بِهَا النِّسَمُ فِي مَعِينِ أَهْبَارِ الْجَنَّةِ حَتَّى صَارَتْ كَالدُّرَةِ الْبَيْضَاءِ لَهَا شِعَاعٌ عَظِيمٌ ثُمَّ خَلَّتْ بِهَا الْمَلَايِكَةُ حَوْلَ الْعَرْشِ وَالْكَرْبِيِّ وَالسَّائِرَاتِ وَالْأَرْضِ فَعَرَفَتْ الْمَلَايِكَةُ مُحَمَّدًا ۞ قَبْلَ أَنْ تَعْرِفَ أَدَمَ أَبَا الْبَشَرِ ثُمَّ كَانَ نُورٌ مُحَمَّدٍ ۞ يُشْرِى فِي مُرْوَةِ جَبْهَةِ أَدَمَ وَقِيلَ لَهُ يَا أَدَمُ هَذَا سَيِّدٌ وَلَيْدِكَ مِنَ الْمُرْسَلِينَ فَمَا حَلَلْتَ حَوْلَهُ

¹⁹⁴ Ibn Sa'd al-Nuṣaybī, *Sharaf al-Mustafā* (1:294-303 §77); Ibn al-Jawzī, *Wafā al-Awṭār* (1:27) without citation; al-Qasṭallānī in the *Mawāhib* (1:34, 1:52, 1:65) sources it to Ibn Abī Jamra in *Beḥar al-Vijās*, Ibn Sa'd in *Shiḥā' al-Sūfī*, and Abū Sa'd al-Qāṭi also cites it in his *Mirqāt* (beginning of the book of *Faḍā'il wa-Shamā'il*).

¹⁹⁴ In al-Suyūṭī, *Masālik al-Hunafā'* (p. 68-69).

بَيْتُ النَّوْرِ عَنْ آدَمَ إِلَى حَوَاءَ وَكَانَتْ تَلِدُ فِي كُلِّ بَيْتٍ وَلَدَيْنِ إِلَّا
بَيْتًا قَاتِمًا وَلَدَتْهُ وَخَدَهُ كَرَامَةً لِحَسْبِ اللَّهِ ثُمَّ أَمَرَ يَزِيلُ النَّوْرَ يَسْتَقِيلُ مِنْ طَاهِرٍ إِلَى
طَاهِرٍ إِلَى أَنْ وَلِدَ اللَّهُ أَبُو سَعْدٍ النِّسَابِيُّ فِي شَرْفِ الْعَصْفَى رَأْسِ
الْجَزْزِيِّ مَعْقَلًا فِي الرِّفَا وَهَذَا لَفْظُهُ. وَعَزَاهُ الْقَسْطَلَانِيُّ فِي الْمَوَاطِبِ إِلَى ابْنِ أَبِي حِزْرَةَ فِي
بَيْتِ النَّوْرِ وَابْنِ سَبْعٍ فِي شَفَاءِ الصَّدُورِ.

Strā and other accounts report the progression of that light in the years immediately preceding the Prophet's birth, first in the forehead of 'Abd al-Muṭṭalib¹⁹⁶ then in that of 'Abd Allāh b. 'Abd al-Muṭṭalib, then in that of his wife ʿĀmina bint Wab̄, respectively the Prophet's grandfather and parents.¹⁹⁷ Shahrastānī (469-548/1076-1153) wrote:

142. The Arabs in Jahiliyya excelled in three types of knowledge: one of them was knowledge of genealogy, dates and doxography. They counted it an especially noble science to know the lineages of the forefathers of the Prophet and investigate that light that emerged from the loins of Ibrāhīm to be passed to Ismāʿīl. Then that light passed through all his children, until a glimpse of it was seen in the facial traits of 'Abd al-Muṭṭalib – Shaybat al-Hamad, the master of the valley. The chief elephant prostrated to him, as mentioned in the story of the army of the elephants.¹⁹⁸ With the blessing of that light Allah repelled Abraham's harm and sent against them birds in flocks (105:4). With the blessing of that light he pinpointed the spot of Zamzam and where to find the [golden]

¹⁹⁶ Abu Sa'd al-Naysabūrī, *Sharaf al-Muṣṭafā* (1:334-336) cf. al-Qasṣallānī, *Mawāhib* (1:52-53).

¹⁹⁷ Ibn Hishām, *Strā* (1/2:155-156); Ibn Sa'd, *Tabaqāt* (1:58); al-Bayhaqī, *Dalā'il* (1:87); cf. al-Qasṣallānī, *Mawāhib* (1:59-60); al-Tabarī, *Tārīkh* (2:174, 2243); al-Nawayrī, *Nihāyat al-arab* (16:58-61, 16:77).

¹⁹⁸ al-Qasṣallānī, *Mawāhib* (1:52-53) cites a report that Abraham's huge white elephant Sāyis—which alone did not prostrate to Abraham the way his other elephants did—when he saw the face of 'Abd al-Muṭṭalib kneeled the way camels kneel then prostrated, whereupon Allah caused him to speak in plain Arabic and say: "Peace upon the light that is in your progeny. O 'Abd al-Muṭṭalib! (*al-salāmu ʿalā al-nūr al-ladhī fī zabṭika yā 'abd al-Muṭṭalib*). The rest of the sources name it Maḥmūd.

gazelle and swords which Jurhum had buried. With the blessing of that light 'Abd al-Muṭṭalib was inspired to make the vow that he made, to slaughter the tenth of his boys. That is what the prophet proudly implied when he said: "I am the son of the Two Sacrificed Ones" (*anā ibnu al-dhābiḥayn*).¹⁹⁹ He meant by the first one Ismāʿīl—and he is the first one who received that light which then became invisible—and by the second one 'Abd Allāh b. 'Abd al-Muṭṭalib,²⁰⁰ the last one to whom the light arrived, at which time it appeared in full. ... And what shows that 'Abd al-Muṭṭalib knew of the status of the Mission and the honor of prophethood is that when the people of Mecca were afflicted with drought and had no rain for two years, he ordered Abū Ṭālib to bring him the Elect One, Muḥammad. He brought him wrapped in his swathes. 'Abd al-Muṭṭalib took him in his hands and, facing the Ka'ba, threw him up in the air and said: "O our Lord! By the right of this child!" Then he threw him up a second time, and a third time, saying: "By the right of this child, give us abundant, continuous rain and quench our thirst!" Not long passed before clouds covered the sky and it rained until they feared for the Mosque. Abū Ṭālib later said his *lām*-rhymed poetry in which is the line *And a fair one by whose face the rain-prayer rises to the clouds*, / *nourisher of orphans and defender of widows*.²⁰¹

قال الشَّهْرَسْتَانِي فِي كِتَابِ الْمَلِكِ وَالنَّحْلِ الْجُزْءِ الثَّالِثِ مِنَ الْقِسْمِ الثَّانِي: بَابُ الْمِرْمِ الْمُحْصَلَةِ مِنَ الْعَرَبِ:

¹⁹⁹ Baslees in that wording by agreement of the scholars. However, Mu'awiyā related that a Bedouin once addressed the Prophet: "O Son of the Two Sacrificed Ones" (*yā ibna al-dhābiḥayn*) i.e. O descendant of both Ismāʿīl and 'Abd Allāh b. 'Abd al-Muṭṭalib, whereupon the Prophet smiled and did not disapprove of him: al-Tabarī, *Tarīkh* (19:598 sub 37:107) and *Tārīkh* (1:263); al-Hākim, *Mustadrak* (2:54); al-Khlaṭī, *Kullīya* (Shamīla ed. §605) cf. Ibn Hajar, *Fath al-Bārī* (12:378); Abū Nu'aym, *Ma'rifa* (sub Mu'awiyā); Ibn 'Asakir, *Tārīkh* (56:200-201); Ibn Maḥyūn and al-Tha'alibī per al-Suyūṭī in *al-Durr al-Manthūr*. Al-Zamaksharī cites it in *al-Kashshaf* (5:224). The fact that Ibn Hajar cites it in *Fath al-Bārī* suggests he considered it overall acceptable, and Allah knows best.

²⁰⁰ His father had vowed to sacrifice him at the Ka'ba but then he was allowed to sacrifice 100 camels instead as mentioned in the books of Strā.

²⁰¹ al-Shahrastānī, *al-Milal wal-Nihāl* II, iii, 2 (3:275-287).

اعلم أن العرب في الجاهلية كانت على ثلاثة أنواع من العلوم: أحدها علم الأنساب والتواريخ والأدب، ويعُدونه نوعاً شريفاً، خصوصاً معرفة أنساب أجداد النبي ﷺ والإطلاع على ذلك النور الوارد من صلب إبراهيم إلى إسماعيل عليهما الصلاة والسلام، وتواضعه في ذريته إلى أن ظهر بعض الظهور في أساري عبد المطلب: سيد الرادي شية الحميد؛ وسجد له الفيل الأعظم؛ وعليه قصة أصحاب الفيل. ويركز ذلك النور: وقع الله تعالى سر أبرهة وأرسل عليهم طيراً أبابيل. ويركز ذلك النور: رأى ذلك الرؤيا في تعريف موضح زمزم ووجدان الغزاة والسيف التي دنتها جرحهم. ويركز ذلك النور: ألم عبد المطلب النذر الذي نذر في دبح الغنم من أولاده؛ وبه افتخر النبي ﷺ حين قال: أنا ابن اللبديين [العرب أنه قول الاعرابي من حديث معاوية رضي الله عنه: أن أضراباً قال للنبي ﷺ يا ابن اللبديين، فبسم ولم يذكر عليه رواه الطبري والحاكم واليعلى وأبو نعم وابن عساکر وأورده الحافظ في النسخ] أراد بالمديح الأول إسماعيل عليه السلام؛ وهو أول من انحدر إليه النور فاحتفى، وبالمديح الثاني عبد الله بن عبد المطلب؛ وهو آخر من انحدر إليه النور فظهر كل الظهور.... وبما يدل على معرفة عبد المطلب بحال الرسالة وتعرف النبوة: أن أهل مكة لما أصابهم ذلك الجذب العظيم وأمسك السحاب عنهم ستين أمر أبا طالب ابنه أن يحضر المصطفى محمداً ﷺ فأحضره وهو

رضيع في قاطع نزعته على يديه، واستقبل الكعبة ورماه إلى السماء، وقال: يا رب! يحق هذا النور ورمه قابلاً، وقابلاً. وكان يقول: يحق هذا النور شيئاً غيباً مغيباً ذائلاً هطلاً! فلم يلبث ساعة أن طبع السحاب وجه السماء وانظر، حتى خافوا على المسجد. وأتشد أبو طالب ذلك الشعر اللامع الذي منه:

وأيض يستقى العمام يوم جهيد * تبال أيتامى عصمة لأراهم

Al-Zuhri (529-124/672-742) narrated:

143. 'Abd Allah b. 'Abd al-Muttalib was the most handsome man ever seen among the Quraysh. One day he went out and was seen by an assembly of the women of Quraysh. One of them said: "Women of Quraysh, who among you will marry this youth and catch thereby the light that beams between his eyes?" For verily there was a light between his eyes. Thereafter Āmina bint Wahb b. 'Abd Manāf b. Zuhra married him, and after he joined her she bore the Messenger of Allah.²⁰²

عن الزهري قال كان عبد الله بن عبد المطلب أحسن من رؤي في قريش قط فخرج يوماً على نساء من قريش فجميعات فقالت امرأة منهن يا نساء قريش أيكن تتزوج هذا الفتى فتصطاد النور الذي بين عيني ولب بين عيني نوراً قال فتزوجته آمنة بنت عبد مناف بن زهرة فجاءها فحملت برَسُولِ اللَّهِ ﷺ. رواه البيهقي.

²⁰² al-Bayhaqi, *Da'at* II (1:87).

Another version in Ibn Hishām (d. 218?/833) states:

144. It is said a woman of Banū Asad who was the sister of Waraqa b. Nawfal proposed to 'Abd Allah, but he married Āmina bint Wāhib instead and consummated the marriage. Then he left her presence and met the woman who had proposed to him. He asked her why she did not reiterate the proposal she had made to him the day before; she replied that the light that was in him the day before had left him, and she no longer had need of him... She said: "When you passed me there was a white blaze between your eyes and when I invited you you refused me and went to Āmina, and she has taken it away."²⁰³

في سيرة ابن هشام: قَالَ ابْنُ إِسْحَاقَ: ثُمَّ انْصَرَفَ عَبْدِ الْمُطَّلِبِ إِحْدَى بَيْنَ عَبْدِ اللَّهِ لَمَّا رَآهُ - فَيَا يُزْعِمُونَ - عَلَى الْمَرْأَةِ مِنْ بَنِي عَبْدِ الْمُزَّى، وَهِيَ ابْنَتُ وَرْقَةَ بْنِ تَوْقَلٍ مِنْ أَسَدِ بْنِ عَبْدِ الْمُزَّى، وَهِيَ عِنْدَ الْكُفَّةِ، فَقَالَتْ لَهُ: جِئْتَ تَنْتَرِثُ إِلَى وَجْهِهِ: أَيْنَ تَذْهَبُ يَا عَبْدِ اللَّهِ؟ قَالَ مَعَ أَبِي، قَالَتْ: لَكَ مِثْلُ الْإِبِلِ الَّتِي تُجْرَثُ عَنْكَ، وَقَعَ عَلَيْكَ الْإِنَاءُ، قَالَ أَنَا مَعَ أَبِي وَلَا أَسْتَطِيعُ خِلَافَهُ وَلَا قِرَافَهُ. فَخَرَجَ بِهِ عَبْدِ الْمُطَّلِبِ حَتَّى أَتَى بِهِ وَهَبُ بْنُ عَبْدِ مَنَافٍ مِنْ زُهْرَةَ وَهِيَ ابْنَتُ سَيْدِ بْنِ زُهْرَةَ تَسْبَا وَشَرَفًا، فَزَوَّجَهُ ابْنَتَهُ أَمِيَّةَ بِنْتَ وَهَبٍ، وَهِيَ يُؤَمِّدُ أَفْضَلُ الْمَرْأَةِ فِي قُرَيْشٍ تَسْبَا وَمَوْضِعًا. فَزَعَمُوا أَنَّهُ دَخَلَ عَلَيْهَا جِئْنَا أُمَّكِتًا مَكَانَهُ فَوَقَعَ عَلَيْهَا فَحَمَلَتْ بِرَسُولِ اللَّهِ ﷺ ثُمَّ خَرَجَ مِنْ عِنْدِهَا فَاتَى الْمَرْأَةَ الَّتِي عَرَضَتْ عَلَيْهِ مَا عَرَضَتْ فَقَالَ لَهَا: مَا لَكَ لَا تَعْرِضِينَ عَلَيَّ أَيُّومَ مَا كُنْتُ عَرَضْتُ عَلَيْكِ بِالْأَمْسِ؟ قَالَتْ لَهُ قَارَقَكَ النَّورُ الَّذِي كَانَ

²⁰³ Tabarī, *Tarikh* (2:243). Ibn al-Jawzī in *al-Ma'ānī* (p. 82-83, ch. 16 of *Abwāb* *Biḍāyati Nabīyihī*), and Ibn Hishām, *Sira* (12:156-157).

عَمَلَك بِالْأَمْسِ فَلَيْسَ لِي بِكَ أَيُّومَ حَاجَةٍ فِي رِوَايَةٍ عَنْهُ مَرَرْتُ فِي رِوَايَةٍ عَمْرِيكَ غُرَّةَ يِقْصَادٍ قَدْ عَزَّوْكَ فَأَمَيْتَ عَلَيَّ وَدَخَلْتَ عَلَى أَمِيَّةَ لَمَّا هَبَتْ بِهَا.

The Prophetic Light as a Marker of Selection and Refinement

Other sound Prophetic hadiths show that the "light of Quraysh" mentioned in the hadith of Ibn 'Abbās stands for the selection and refinement of the Prophet himself within the larger scheme of creation and, by extension, of whatever human subset he was part of. Although outwardly attributed to the Prophet's tribe, in reality that light is but one of several links all teleologically pointing to his own light both as the source and the end:

145. [From Abū Hurayra:] I was sent out of the best of each generation of human beings, century after century, until I was from the century in which I found myself.²⁰⁴

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: يُبْعَثُ مِنْ خَيْرِ قُرُونٍ بَنِي آدَمَ قُرُونًا حَتَّى تُكُنْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ. رَوَاهُ الْبُخَارِيُّ.

146. [From Wāthila b. al-Asqa:] Verily Allah has purified and elected Kināna out of Banū Ismā'īl; and He purified and elected, out of Banū Kināna, Quraysh; and He purified and elected, out of Quraysh, Banū Hāshim; and He purified and elected me out of Banū Hāshim.²⁰⁵

عَنْ وَائِلَةَ بْنِ الْأَسَقِ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: إِنَّ اللَّهَ أَضْطَلَّنِي كِنَانَةً مِنْ بَنِي زَيْدٍ إِسْمَاعِيلَ وَأَضْطَلَّنِي قُرَيْشًا مِنْ كِنَانَةٍ وَأَضْطَلَّنِي مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَأَضْطَلَّنِي مِنْ بَنِي هَاشِمٍ. رَوَاهُ مُسْلِمٌ.

²⁰⁴ al-Bukhārī, *Sahih* (*Manaqib*, *Bāb sifat al-Nabī*).
²⁰⁵ Muslim, *Sahih* (*Faḍl al-Nasab al-Nabī*).

147. [From Ibn 'Umar:] Verily Allah created the seven heavens,.... then He created creatures and elected human beings among all creatures; then He elected, out of human beings, the Arabs; then He elected, out of the Arabs, Mudar; then He created, out of Mudar, Quraysh; then He elected, out of Quraysh, Banu Hashim; then He elected me out of Banu Hashim. Thus, I come from the elect of the elect. So whoever loves the Arabs, it is by loving me that he loves them; and whoever hates the Arabs, it is by hating me that he hates them.²⁰⁶

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا تَرَفُّوعًا: إِنَّ اللَّهَ مَرَّ وَجَلَّ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ سَبْعًا فَأَخْتَارَ الْمُلْئِيَا مِنْهَا فَسَكَّنَهَا وَأَسْكَنَ سَمَاوَاتِهِ مِنْ سَاءَةٍ مِنْ خَلْقِهِ وَخَلَقَ الْأَرْضَ سَبْعًا فَأَخْتَارَ الْمُلْئِيَا مِنْهَا فَأَسْكَنَهَا مِنْ سَاءَةٍ مِنْ خَلْقِهِ وَخَلَقَ الْخَلْقَ فَأَخْتَارَ مِنْ آدَمَ وَأَخْتَارَ مِنْ بَنِي آدَمَ الْعَرَبَ وَأَخْتَارَ مِنْ الْعَرَبِ مَقَرَّ وَأَخْتَارَ مِنْ مَقَرِّ قُرَيْشًا وَأَخْتَارَ مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَالْخَزَائِرَ مِنْ بَنِي هَاشِمٍ فَأَنَا مِنْ خِزَارٍ إِلَى خِزَارٍ فَكُنَّ أَحَبَّ الْعَرَبِ فَيُحِبُّونَ أَحَبَّهُمْ وَمَنْ أَبْغَضَ الْعَرَبَ فَيَبْغِضُنِي أَبْغَضَهُمْ. رواه الطبراني والحكيم الرمزاني

³⁰⁶ al-Tabarānī, *Kabīr* (1:2-455-456 §13650) and al-*Ṭū-jam al-ʿAṣat* (6:199-200 §6182); al-*Iḥkīm*, *Musṭadrak* (4:73, *Mā rifaʿ al-Salāḥa*, *Faḍl* II, *Qunṭar*, and 436, *Faḍl* II *al-Kaḥl al-ʿArab*) and *Mā rifaʿ ʿUlūm al-Ḥaḥṭh* (p. 483 §425). ʿAbd Nu ʿaym, *Daḍā* II (p. 58-59 §18); al-Bayhaqī, *Sinā ʿab* (2:520-521 §1350) and *Daḍā* II (1:171-172); al-Ṭar ḥaḥīf according to Ibn Ḥajar al-ʿAsnāt al-Munṭaḥa (p. 68-69).

148. [al-ʿAbbās b. ʿAbd al-Muṭṭalib:] Truly Allah created creatures and He made me come from the best of them, from the best of their subsets (*ṭraqiḥim*) and the best of each two subsets; then He selected the tribes and He made me come from the best tribe; He selected the houses and He made me come from the best of them. He selected the houses and He made me come from the best of their houses. I am truly the best of them in myself (*khayrūhum minkum*) and the best of them in my house.²⁰⁷

The above hadith shows that the Family of the Prophet is the best house of all humankind.

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمَطْلِبِ مَرْفُوعًا : إِنَّ اللَّهَ خَلَقَ الْخَلَائِقَ فَجَعَلَنِي مِنْ
خَيْرِهِمْ مِنْ خَيْرِ قُرُونِهِمْ وَخَيْرِ الْقَرْنَيْنِ ثُمَّ تَخَيَّرَ النَّبَايِلَ فَجَعَلَنِي مِنْ خَيْرِهَا
الْقَيْلَةِ ثُمَّ تَخَيَّرَ الْأَنْبِيَاءَ فَجَعَلَنِي مِنْ خَيْرِ مُنْبِيِّتِهِمْ فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُم

يُسَيِّئاً . رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ . وَتَحْقُقُ بِهِ أَنَّ أَهْلَ بَيْتِهِ ﷺ خَيْرُ نُبُوَاتٍ فِي أَمْرِ

The beduin Companion 'Abbās b. Mirdās al-Sulamī echoes al-Abbās b. 'Abd al-Muṭṭalib's panegyric in the light of such narrations when he says, toward the end of the poem in which he mentions his conversion and praises the Prophet:

149. *I speak of you, O best of all creation, always
found in the best of two branches and reaping glory.
And you are the quintessence of Quraysh as it soared
despite penury, and kept its generations blessed.*²⁰⁸

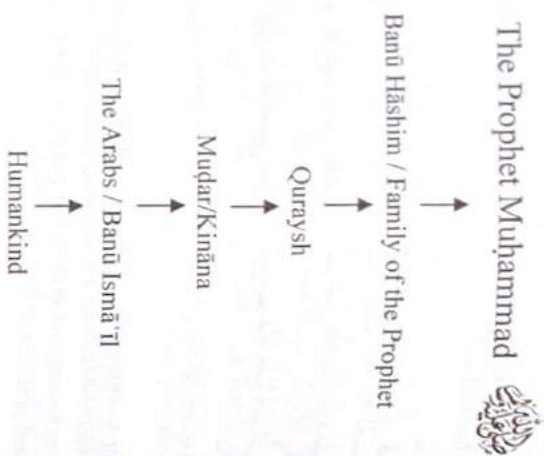
قال العباس بن محمد السلمي من رواية أبي نعيم في دلائل النبوة:

تَوَسَّطْتَ فِي الْفَرَعَيْنِ وَالْجَبَدِ عَالِكَا
عَبَسَكَ يَا خَيْرَ الْبَرِيَّةِ كُلِّهَا

²⁰⁷ al-Tirmidhī, *Sunan* (*Manāqib, fadl al-Nabī, ḥasan*).
²⁰⁸ Abū Nu'aym, *Daʿa'il* (p. 119 §66).

وَأَيُّ الْمَنِيِّ مِنْ قُرَيْشٍ إِذَا سَمَّتْ * عَلَى ضَمِيرِهَا يُبْقِي الْقُرُونَ الْمَبَارِكَا

These narrations collectively highlight a Divine refinement of creation leading from the Arabs as the better subset of humankind, through narrower subsets, up to the Prophet as the quintessential human being:



'Alī al-Habshī's Necklace of Pearls (*Simā' al-Durar*)

The erudite Knower of Allah al-Habīb 'Alī b. Muḥammad b. Husayn al-Habshī (1259-1333/1843-1915) summarized this theme in the opening of his *Simā' al-Durar*, a work he dictated in three brief sittings, perhaps the most moving and beautiful *Mawlid* text of all and nowadays the most frequently recited in Indonesia:

150. When the Divine Will attached itself in pre-existent Knowledge to the appearance of the secrets of exclusive bestowal of precedence and bounty for the noble Human Person [of the Prophet], the astonishing [Divine] Power brought to pass vast favor and en-

compassing munificence, whereupon the core of fashioning in the absolute macrocosm was sundered and brought forth a beauteous absolute naked eye and containing all the attributes of absolute beauty and perfect grace and comeliness. This propitious beauty then moved through the noble loins and wombs. No loins carried it except complete Divine favor was bestowed on them. Truly he is the full moon that moves through its mansions, ennobling the stations where it settles and the place where it comes out. The formations where it settles took effect and showed whatever they showed of the secret of that Light, singling out whoever was specified to of the secret out with it. Thus he settled in the lofty loins and the noble wombs until he emerged in the world of witnessing – a human being unlike human beings and a dazzling light that shone and left minds astonished.²⁰⁹

روينا عن العلامة الحبيب عبد القادر بن محمد بن أحمد الجداد الإندونيسي عن الحبيب عبد القادر بن أحمد بلنقيه عالم جادة الشريعة عن الحبيب علي بن محمّد بن حسين الجني قال في سبط الدرر:

لَمَّا تَعَلَّقَتْ إِرَادَةُ اللَّهِ فِي الْعِلْمِ الْقَدِيمِ بِظُهُورِ أَسْرَارِ التَّخْصِيصِ لِلْبَشَرِ الْكَرِيمِ بِالْقَدِيمِ وَالْكَرِيمِ تَعَدَّتِ الْقَدَرَةُ الْبَاجِرَةُ بِالنَّعْمَةِ الْوَاسِعَةِ وَالْبَاجِرَةُ الْغَائِرَةُ، فَانْفَلَقَتْ بَيْضَةُ التَّصَوُّيرِ فِي الْعَالَمِ الْمَطْلَقِ الْكَبِيرِ عَنْ جِوَالِ مُشْهُودٍ بِالْعَيْنِ حَاوٍ لِرُصْفِ الْكِبَالِ الْمَطْلَقِ وَالْحُسْنِ النَّامِ وَالزَّيْنِ، فَتَقَلَّلَ ذَلِكَ الْجِوَالُ الْيَمُورُ فِي الْأَصْلَابِ الْكَرِيمَةِ وَالْبُطُونِ، حَتَّى مِنْ صُلْبِ صَمَةٍ إِلَّا وَكَمَتْ عَلَيْهِ مِنَ اللَّهِ النَّعْمَةُ. تَهَوَّ الْقَمَرُ النَّامُ الَّذِي يَنْتَقِلُ فِي بَرُوجِهِ لِيَسْرَفَ بِهِ مَوَاضِعُ اسْتِقْرَارِهِ وَمَوْضِعُ خُرُوجِهِ. وَقَدْ قَصَبَ الْأَقْدَارُ الْأَرَائِدُ بِمَا قَصَبَتْ وَأُظْهِرَتْ

²⁰⁹ al-Habshī, *Simā' al-Durar* (p. 18-19). Cf. al-Haytami, *Tuḥfat al-Akhyār bi-Mawlid al-Mubārak*, ed. Abd al-Salam Shaṭṭī al-Hanbalī (1283/1867 Damascus ed. p. 8-9).

بَيْنَ هَذَا النُّورِ مَا أَظْهَرَتْ وَخَصَّصَتْ بِهِ مَنْ خَصَّصَتْ. فَكَأَنَّ مُسْتَهْرَ
 فِي الْأَخْلَابِ الْفَاجِرَةِ وَالْأَرْحَامِ السَّيِّئَةِ الطَّاهِرَةِ حَتَّى يَرَى فِي عَالَمِ الشَّهَادَةِ،
 بَرَّآ كَالْبَشَرِ وَثَوْرًا خَيْرَ الْأَكْثَارِ ظُهُورُهُ وَبَرَّ.

The Light of His *Mawlid* as Witnessed by His Mother

The *mawlid* light eulogized by al-'Abbās and his son was confirmed by the Prophet himself in the famous narration from several Companions describing his own birth in reply to the question: "Messenger of Allāh, when was the beginning of your status?" He replied:

151. Truly I was [already], in the sight of Allāh, the Seal of Prophets when Adam was still kneaded in his clay. I shall inform you of the meaning (*la wīl*) [or: "beginning"] (*awwal*) of this status: It is the supplication of my father Ibrāhīm [Q 2:129] and the glad tidings of my brother 'Isā to his people [Q 61:6]; and the vision my mother saw the night I was delivered, she saw a light that lit the castles of Syro-Palestine (al-Shām) so that she could see them. Thus do the mothers of Prophets see visions.²¹⁰

²¹⁰ Narrated from (1) al-'Irbād b. Sāriya by Ahmad (28:382 §17151, 28:395 §17163), al-Bukhārī, *al-Tarīḥ al-Kabīr* (*sub* 'Abd al-'Alā b. Hishām al-Sulamī; al-Bazzār (10:135-136 §4199, its best chain to his knowledge); al-Tabarānī, *al-Kabīr* (18:252-253 §629-631) and *Musnad al-Shāmiyyūn* (2:340-341 §1455); Ibn Sa'd, *Tabaqāt* (1:148-149); al-Tabarī, *Tafsīr* (*sub* 2:129); al-Hākim, *Musnad* (2:600); Abū Nu'aym, *Hilya* (6:89-90); and al-Bayhaqī, *Da'ā'il* (1:83); (2) 'Uṭba b. 'Abd al-Sulamī in Ahmad, *Musnad* (29:194-196 §17648); al-Dārimī, *Sunan* (*Muqaddima*, *keyfa kāna awwalu sha'n al-Nabi salīa Allāhu alayhi wa-salām*); al-Tabarānī, *Musnad al-Shāmiyyūn* (2:197-199 §1181); al-Hākim (2:616-617); al-Bayhaqī, *Da'ā'il* (1:110, 2:7-8) and others; al-Haythamī, *Majma'* (8:221-222) declared its chain fair (*hasan*); (3) Abū Umāma al-Bāhilī by Ahmad (36:595-596 §22261) with a fair chain of al-Haythamī, *Majma'* (8:407); al-Tabarānī, *al-Kabīr* (8:253) and al-Bayhaqī, *Da'ā'il* (1:69); (4) Shaddād b. Aws by Abū Ya'la in his *Musnad* cf. al-Bayhaqī, *Da'ā'il* (1:169); Ibn Hajar, *Ma'alib* (17:185-191 §4207); al-Zayla'ī and Ibn Hajar in their respective *Tahqīq al-Hadīth al-Kashīf*, and 'Isā in the *Shifā Shifā* 1.3.1 (p. 222); also by al-Tabarī, *Tarīḥ* (2:160-165); al-Ājurri, *Shur'a* (3:1422-1426 §962); and Ibn Asakir, *Tarīḥ* (3:469-473); (5) Hālma bint al-Harith al-Sa'diyya by Abū Ya'la, *Musnad* (13:93-99 §7163); al-Tabarānī, *Kabīr* (24:212-215 §545); al-Ājurri, *Tarīḥ* (2:158-160); al-Ājurri, *Shur'a* (3:1427-1431 §964); *Da'ā'il* of Abū Nu'aym (p. 193-196).

عَنِ الْبُرَيْدِ بْنِ سَارِيَةَ مَرْفُوعًا إِلَى عَبْدِ اللَّهِ فِي أَمِّ الْكِتَابِ خَلَامِ النَّبِيِّ لَوْلَا
 آدَمُ لَتَجِدَلِي فِي طَيْبِهِ وَسَأُخْبِرُكُمْ بِتَأْوِيلِ ذَلِكَ أَنَا دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبَشَارَةُ
 عِيسَى بِإِذْنِ أُمِّي النَّبِيِّ رَأَتْ حَيْثُ وَضَعَتْ أُمُّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ
 قُصُورُ الشَّامِ رَوَاهُ الْحَاكِمُ وَابْنُ أَبِي حَتْمٍ وَابْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي
 وَكَذَلِكَ أَهْلُ النَّبِيِّ تَرَوْنَهُ. وَهُوَ مُسْتَغْنٍ عَنِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ
 وَدَعْوَةُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَوْلُهُ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ
 آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ أَعْلَمُ الْغُيُوبِ الْحَكِيمِ
 ﴿البقرة﴾. وَبَشَارَةُ عِيسَى عَلَيْهِ السَّلَامُ قَوْلُهُ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ
 يَبْنِي إِسْرَءِيلَ إِنَّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ الْوَعْدِ
 وَمُعْتِمِدًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بَالَيْسَتِ قُلُوبُهُمْ
 هَذَا سِحْرٌ مُبِينٌ ﴿الصافات﴾.

The scholars pointed out that the illumination of Syro-Palestine with the light of the Prophet is an allusion to its foremost status as the Holy Land of Prophets and *Awliyā* from the time of Adam and Ibrāhīm to the time of al-Mahdī—a Prophetic descendant—and 'Isā just before Resurrection, as well as its historical centrality in representing true Islamic belief in the end of times.²¹¹

§94) and Bayhaqī (1:132-136); and Ibn Hibbān, *Sahih* (14:243-249 §6335); (6) 'Abd al-Baqī b. 'Awf's mother by al-Ājurri, *Shur'a* (3:1426-1427 §963); (7) Khālid b. Ma'dan from an unnamed group of Companions by al-Hākim (2:600); al-Bayhaqī, *Da'ā'il* (1:83-84); Ibn Hishām, *Sira* (1:2:166) al-Tabarī, *Tarīḥ* with a chain Ibn Kāfir deems good (*jayid al-ismād*), *Sira* (1:51) and Haddād, *The Excellence of Syro-Palestine al-Shām—and Its People: Forty Hadiths*.

The long variant wording from the Companion Shaddād b. Aws contains a similar account:

152. Truly the reality of my message and the start of my affair is the supplication of my father Ibrāhīm and the glad tidings of my brother 'Isā b. Maryam. I was the firstborn of my mother and she bore me as heavily as any woman bears a child, until she complained to her friends about the heaviness she was experiencing. Then she saw in her dream that she was carrying light in her womb. She said: "My gaze followed that light and the light ran faster than it until it lit the easternmost parts of the earth and the westernmost parts." Then she gave birth to me.²¹²

عَنْ شَدَادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ إِنَّ حَقِيقَةَ قَوْلِي وَبَدَأَ ثَلَاثِي دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى أَخِي عِيسَى بْنِ مَرْيَمَ وَإِنِّي كُنْتُ بِكَرٍّ لَأُمِّي وَإِنِّي كُنْتُ كَأَثَلٍ مَا تَحْمِلُ النِّسَاءُ حَتَّى جَعَلْتُ شَيْئَكَ إِلَى صَوَاجِبِهَا يَثَلُّ مَا تَحْمِلُ. وَإِنِّي أَنَا فِي الْمَنَامِ أَنَّ اللَّيْلَ فِي بَطْنِيهَا نُورٌ؛ قَالَتْ: فَبَجَعْتُ لَتَبِغَ بِغَيْرِي النُّورَ فَجَعَلَ النُّورُ يَسْبِقُنِي بِغَيْرِي حَتَّى أَصْأَءَ لِي مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا. ثُمَّ إِنَّمَا وَلَدْتُنِي. أَبُو بَلْعٍ وَالطَّبْرِيُّ وَالْأَجَرِيُّ وَابْنُ عَسَاكِرَ

²¹² Uthmān b. Abī al-ʿĀṣ said:

153. My mother related to me: "I was there the night ʿĀmina bint Wahb gave birth to the Messenger of Allah. Everything I laid eyes on inside the house was filled with light. Truly I was looking at the stars approaching me and I was saying surely they are going to fall on me!"²¹³

²¹² See next to previous note, no. 4.
²¹³ al-Bayhaqī, *Dalāʾil* (1:111); Ibn ʿAsākir, *Tārīkh* (3:78-79).

عَنْ خُثَيْلِ بْنِ أَبِي الْعَاصِ قَالَ حَدَّثَنِي أُمِّي أَنَّهَا شَهِدَتْ وَلَادَةَ آيَةَ نَبِيِّنَا وَفِيهِ رَسُولَ اللَّهِ ﷺ وَلَدَتْهُ قَالَتْ قَرَأْتُ نَبِيَّ أَنْظُرُ إِلَيْهِ فِي السَّيِّئِ إِلَّا نُورٌ وَلَيْلِي لَا أَنْظُرُ إِلَى النُّجُومِ تَذُنُّ حَتَّى إِنِّي لَأَقُولُ لَيْتَعَنَّ عَلَيَّ. رَوَاهُ السَّيِّهِيُّ وَابْنُ عَصَى.

Hassan b. Thābit referred to the above event in the following lines in which he repeats the verb "give birth" (*walada*) but gives it two different subjects of praise—first ʿĀmina who gave birth to him, then the Ansār as a whole, who also "gave birth to him" through her since she hailed from Banū Zuhra and raised him among Banū Sa'd, both of them Madīnan tribes:

154. *O ʿĀmina's firstborn of blessed memory,
to whom she gave birth, married, in Sa'd of the stars,
as a light that lit up the entire universe!
Whoever is guided to that blessed light is guided. ...
And we gave birth to him, and among us is his grave,
and the surfeit of his bounty to us is undeniable. ...
And we have given birth to the greatest of the Quraysh;
and we gave birth to the Prophet of goodness from Hāshim.*²¹⁴

قال حسان:

يَا بَكْرَ آيَةِ الْمُبَارَكِ بِكْرُهَا * وَلَدَتْهُ مُحْصَنَةً يَسْمُدُ الْأَسْمَدُ
نُورًا أَصْأَأَ عَلَى الْبَرِّيَّةِ كُلِّهَا * مَنِ مَهَّدَ لِلنُّورِ الْمُبَارَكِ مَهْدُ...
وَلَقَدْ وَلَدَتْنَا وَفِينَا قَبْرُهُ * وَنُظْمُوا نَعْمَتِهِ فِينَا أَمْ نُجْعَدُ
وقال:

وَحَسْبُ وَلَدْنَا مِنْ قُرَيْشٍ عَظِيمَهَا * وَلَدَتْنَا بَنِي الْخَيْرِ مِنْ آلِ هَاشِمٍ
ابن هشام وابن سعد وديوان حسان بن ثابت

²¹⁴ Ibn Hishām, *Sira* (3/4:670); Ibn Sa'd, *Tabaqat* (2:280); cf. Hassan, *Dwaḥn* (p. 65 §9), p. 249 §218).

The Splittings of the Chest and His Immersion in Light

The "splitting of the chest" hadiths in which the Prophet's heart and innermost were filled with light inform us that his *mīr* kept being refined after his earthly creation as well, as shown by the continuation of Shaddād b. Aws's report already quoted:

155. When I was raised, idols were loathsome to me, as was poetry. I was nursed among the Banū Jusham b. Bakr. One day, as I was in some valley playing with boys my age, all of a sudden there were three men standing in front of me. One of them was carrying a basin of gold full of light and snow. They took me from my friends who fled. ... One of them made me lie down on the ground gently, then he split open my chest down to my pelvis, as I looked on without feeling any pain. He brought out my entrails and washed them with that snow, then he put them back in their place. The second one came and said to his friend to move over. Then he inserted his hand into my chest and brought out my heart as I looked on. He split it open and extracted from it a black piece of flesh which he threw away. Then he gestured with his hand as if he were taking something. I saw in his hand a seal of light, the light of Prophethood and wisdom, so dazzling it would blind anyone that looked on. He sealed my heart with it and it became filled with light and wisdom.²¹⁵

لَمَّا نَسَأْتُ بَعَثْتَ إِلَيَّ الْأَوْقَانُ ، وَبَعْضَ إِلَيَّ السَّمَرُ ، وَاسْتَرْضَيْتَ لِي فِي بَيْتِي جِسْمَ بَنِي بَكْرٍ ، فَبَيَّنَّا أَنَا ذَاتَ يَوْمٍ فِي بَطْنٍ وَادٍ مَعَ أَتْرَابٍ لِي مِنْ الصَّبْيَانِ ، إِذَا أَنَا بِرُحْطٍ ثَلَاثٍ مَعَهُمْ طَسْتُ مِنْ دَقِيقٍ مَلَأْتُ نُورًا وَثَلَجًا ، فَأَخَذُونِي مِنْ بَيْنِ أَصْحَابِي ، وَاطَّلَعُوا أَصْحَابِي هَرَبًا ... فَعَمِدَ إِلَيَّ أَحَدُهُمْ فَأَضْحَجَنِي إِلَى الْأَرْضِ إَضْجَاعًا لَطِيفًا ، ثُمَّ سَقَّ مَا بَيْنَ صَدْرِي إِلَى مُتَتَى عَاتِي ، وَأَنَا

²¹⁵ See note 210 no. 4.

أَنْظُرُ آتٍ أَجِدُ لِلذِّلَّةِ مَسًّا ، ثُمَّ أَخْرَجَ أَحْشَاءَ بَطْنِي فَفَسَلَهُ بِذَلِكَ النَّارَ فَخَرَجَ ضَلَالَةً ، ثُمَّ أَعَادَهَا فِي مَكَانِيهَا ، ثُمَّ قَامَ الثَّانِي ، فَقَالَ لِصَاحِبِهِ : تَبَّحْ ، ثُمَّ أَذْخَلَ يَدَهُ فِي جَوْفِي فَأَخْرَجَ قَلْبِي وَأَنَا أَنْظُرُ ، فَصَدَعَهُ ، فَأَخْرَجَ مِنْهُ مُضْمَةً سَوْدَاءَ رَضِيَ بِهَا ، ثُمَّ قَالَ يَكِيدُ : يَمْنَةً مِنْهُ ، كَأَنَّهُ يَنْتَاوُلُ شَيْئًا ، ثُمَّ إِذَا بِالْحَاشِمِ فِي يَدِهِ مِنْ نُورٍ نُورِ الثُّبُورِ السُّبُورِ وَالْحِكْمَةِ تُخْطَفُ أَبْصَارُ النَّاطِرِينَ ذُوْنَهُ ، فَجَسَمَ قَلْبِي قَامَةً لَا نُورًا وَحِكْمَةً. رواه أبو يعلى والطبري في التاريخ والأجري وابن عساکر، وهو تسمية حديث شمداد بن أوس المذكور أعلاه.

The splitting of the chest and its filling with light took place three more times: at puberty, before the beginning of the Prophetic mission, and just before the Night Journey and Heavenly ascent (*al-Isrā' wal-mi'rāj*), as narrated from Anas, Abū Dharr, Malik b. Ṣaṣ'a and Ṭibba b. 'Abdīn.²¹⁶

The Prophet framed his self-image as light in a famous Madinan night supplication that begins with self-immersion in light from all six directions and ends with the complete self-identification of his person with light, inwardly and outwardly, as related from Ibn 'Abbās:

156. I spent the night in my maternal aunt Maymūna's house and observed how the Messenger of Allah prayed. [...] He said in his prayer—or his prostration: *O Allah, place light in my heart, light in my hearing, light in my sight, light to my right, light to my left, light before me, light behind me, light above me, and light under me—and make me light!*²¹⁷

²¹⁶ Cf. Ibn 'Isāq, *Shiḥḥ* 1.3.1-3 (p. 221-222, 230-231, 241); Ibn Hajar, *Fath* (7:204-205); and al-Lathqānī, *Sharḥ al-Mawāḥib* (4:217-223, *Shamū'it*: wa-annā qalbūn al-ḥayrī, esp. 4:222) but al-Dabihagh in *al-Ibriz* numbers the splittings as three only.
²¹⁷ Ahmad, *Musnad* (4:343-344 §2567); Muslim, *Saḥīḥ* (*Saḥīḥ al-musṣaḥḥīn*, al-du'a' fī ṣaḥīḥ al-ṭay' wa-qiyāmih).

*O Allah, put light in my heart, light in my grave, light before me, light behind me, light to my right, light to my left, light above me, light below me, light in my hearing, light in my eyesight, light in my hair, light in my skin, light in my flesh, light in my blood, light in my bones! O Allah, enhance light for me, give me light and grant me light.*²¹⁸ [In Ibn Abi 'Āsim's *Kiṭāb al-Du'ā'*] And grant me Light upon Light (*wa-hab li nūrān alā nūr*).²¹⁹

عَنِ ابْنِ عَبَّاسٍ مَرْفُوعًا اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَصَنِّبْهُ نُورًا وَصَنِّبْ بَسَاطِي نُورًا وَأَتَمِّعْهُ نُورًا وَخَلِّقْهُ نُورًا وَتَوَقَّى نُورًا وَتَحْتِي نُورًا وَاجْعَلْنِي نُورًا رَوَاهُ مُسْلِمٌ وَاحِدٌ وَجَاءَ عِنْدَ التِّرْمِذِيِّ بِهَذَا اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قُرْبِي وَنُورًا بَيْنَ يَدَيَّ وَنُورًا بَيْنَ خَلْفِي وَنُورًا عَنْ يَمِينِي وَنُورًا عَنْ شِمَالِي وَنُورًا مِنْ تَوَقِّي وَنُورًا مِنْ تَحْتِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي اللَّهُمَّ أَكْثِرْ لِي نُورًا وَأَكْثِرْ لِي حَسَنِي وَنُورًا فِي دَعْوِي وَنُورًا فِي عِطَائِي. اللَّهُمَّ أَكْثِرْ لِي نُورًا وَأَكْثِرْ لِي نُورًا وَاجْعَلْ لِي نُورًا. وَفِي كِتَابِ الدُّعَاءِ لِابْنِ أَبِي عَاصِمٍ: وَحَبِّ لِي نُورًا عَلَى نُورٍ ذَكَرَهُ الْحَافِظُ ابْنُ حَجَرٍ فِي الْفَتْحِ.

The Body of the Prophet in the Holy Qur'an

That remarkable hadith is a Sunna counterpart of the Quranic highlighting of the Prophet's physical body, including not only his limbs but also his senses and his entire person, in which the scholars saw yet another kind of Divine emphasis of the greatness of the Prophet.²²⁰

²¹⁸ al-Tirmidhī, *Sunan* (*Da'awā*, chapter 30).

²¹⁹ Cited by Ibn Hajar, *Fath* (11:142).

²²⁰ Cf. Abū Sa'd al-Naysabūrī, *Sharaf* (4:186-188 §1455).

قال أبو سعد النيسابوري رحمه الله في كتاب (شرف المصطفى ﷺ) وفيه من الآيات وأصحاب كتب الشئال ودلائل النبوة:

إِنَّ اللَّهَ عَزَّ وَجَلَّ ذَكَرَ أَعْضَاءَ رَسُولِ اللَّهِ ﷺ فِي الْقُرْآنِ حِجَّةً لَهُ وَمِنْهَا قُلُوبُهُمْ نَفْسُهُ الشَّرِيفَةُ وَرَجْهُهُ وَعَيْنُهُ وَبَصَرُهُ وَأَذُنُهُ وَقَلْبُهُ وَقُوَادَةُ وَنُفْقُهُ وَصُدْرُهُ وَلِسَانُهُ وَظَهْرُهُ وَيَدُهُ وَبَعِيْنُهُ وَرِجْلُهُ وَقَدَمُهُ وَصُورَتُهُ أَيُّ عِنْدَ ذِكْرِ أَحْسَنِ تَقْوِيمٍ ﴿ وَخَلَقَهُ وَصَوَّرَهُ ﷻ تَسْلِيًا.﴾

1. His Person (*nafs*): Let not your soul (*nafsak*) waste away with grief for them (35:8); Yet it may be that you will let your soul waste away following after them (18:6); And do remember your Lord within your soul (7:205).

ذَكَرَ نَفْسِهِ الشَّرِيفَةَ ﷻ: ﴿ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتًا ۚ الْآيَةُ.﴾
فاطر. ﴿ فَاعْلَمْ أَنَّ نَفْسَكَ عَلَىٰ أَثَرِهِمْ ۚ الْآيَةُ. الكهف.﴾ وَأَذْكُرُكَ فِي نَفْسِكَ ۚ الْآيَةُ. الأعراف.

2. His Face (*wajh*): We have seen the turning of your face to heaven; and now truly We shall make you turn toward a direction of prayer which is dear to you. So turn your face toward the Inviolable Place of Worship (2:144).

ذَكَرَ وَجْهَهُ الشَّرِيفَ ﷻ: ﴿ قَدْ تَوَكَّلْ وَجْهَكَ فِي السَّمَاءِ فَاتَّبِعْهُ قِبَلَهُ تَرَضُّبَهَا قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ الْآيَةُ. البقرة.﴾

3. **His Eyes** (ʿaynuh): Stretch not your eyes toward that which We cause some wedded pairs among them to enjoy (15:88).

ذَكَرَ عَيْنَيْهِ الشَّرِيفَتَيْنِ ﷺ: ﴿لَا تُنْهَدَنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا

مِنْهُمْ ﷻ﴾ الآية. الجبر.

4. **His Sight** (basar): The sight turned not aside nor yet was overbold (53:17).

ذَكَرَ بَصَرِهِ الشَّرِيفَ ﷺ: ﴿مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﷻ﴾ النجم.

5. **His Ear** (uḥṣun): and of them are those who speak ill of the Prophet and say, "He is all ear." Say, "An ear of good for you!" (9:61).

ذَكَرَ أُذُنِهِ الشَّرِيفَةَ ﷺ: ﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ فَلَنْ نُبَيِّنَ لَكُمْ ﷻ﴾ الآية. التوبة

6. **His Heart** (qalb): He has revealed it to your heart (2:97); the trustworthy Spirit brought it down upon your heart (26:193-194).

ذَكَرَ قَلْبِهِ الشَّرِيفَ ﷺ: ﴿وَوَهَبْنَا عَلَى قَلْبِكَ ﷻ﴾ الآية. البقرة. ﴿وَنَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ﷻ﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﷻ﴾ النعماء.

7. **His Heart** (fu'ād): His heart lies not about what he saw (53:11).

﴿ذَكَرَ قُلُوبِهِ الشَّرِيفِ ﷺ: مَا كَذَّبَ الْفُؤَادُ مَا رَأَى ﷻ﴾ النجم.

8. **His Speech** (nūṭ): Nor does he speak out of his own desire (53:3).

ذَكَرَ لُغْظِهِ الشَّرِيفَ ﷺ: ﴿وَمَا يَنْطَلِقُ عَنْ هَوَى ﷻ﴾ النجم.

9. **His Chest** (sadr): so let there be no doubt in your breast therefrom (94:1). have We not expanded your breast? (94:1).

ذَكَرَ صَدْرِهِ الشَّرِيفَ ﷺ: ﴿فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِمَّا ﷻ﴾ الآية. الأعراف. ﴿وَالْمَرْتَفَحَ لَكَ صَدْرُكَ ﷻ﴾ الشرح.

10. **His Tongue** (lisān): And We have made it easy in your tongue only so that you may bear good tidings therewith unto those who ward off evil (19:97); And We have made it easy in your tongue only so that they may heed (44:58); Move not your tongue with it to hasten it (75:16).

ذَكَرَ لِسَانِهِ الشَّرِيفَ ﷺ: ﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ﷻ﴾ مريم. ﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتَأْتِيَهُمْ يَتَذَكَّرُونَ ﷻ﴾ الدخان. ﴿لَا تُخْرَجْ بِهِ لِسَانُكَ لِتَفْجَلَ بِهِ ﷻ﴾ القيامة.

11. **His Back** (zahr): which burdened your back (94:3).

ذَكَرَ ظَهْرَهُ الشَّرِيفَ ﷺ: ﴿الَّذِي أَنْقَضَ ظَهْرَكَ ﷻ﴾ الشرح.

12-13. **His Hand** (yad) and Neck (ʿunq): And keep not your hand chained to your neck, nor outspread it altogether (17:29).

ذَكَرَ يَدِهِ الشَّرِيفَةَ وَعَقِبَهُ الشَّرِيفَ ﷺ: وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٢١﴾ الإسراء.

14. His Right Hand (yamin): And you did not recite before it any book or inscribe it with your right hand (29:48); and those whom your right hand possesses whom Allah has given you as spoils of war (33:50); except those your right hand possesses (33:52); We would certainly have seized him by the right hand (69:45).²²¹

ذَكَرَ يَمِينَهُ الشَّرِيفَةَ ﷺ: وَمَا كُنْتَ تَقُولُ مِنْ قِتْلِهِ مِنْ كَتَبٍ وَلَا خَطٍّ، يَمِينُكَ ﷻ الآية. المنكوت. ﷻ وَمَا مَلَكَتْ يَمِينُكَ مَعَ أَفَاءِ اللَّهِ عَلَيْكَ ﷻ الآية: ﷻ إِلَّا مَا مَلَكَتْ يَمِينُكَ ﷻ الآية. كلناهما من سورة الأحزاب. ﷻ لَا خُذْنَا مِنْهُ بِالْيَمِينِ ﷻ ﷻ الحافّة.

15. His Foot (rijl): Taha. We have not revealed the Qur'an to you to cause you difficulty' (20:1-2). Zamakhsharī (467-538/ca.1074-1143) said *taha* stands for *ta'ha* ("tread it!" i.e. with both feet), the imperative of the verb *waj'a*. This is supported by the following reports:

157. ['Alī b. Abī Tālib:] The Prophet used to take turns between his two feet [in prayer], standing on one foot then the other, until the verse was revealed, *Taha!* We have not revealed the Qur'an to you to cause you difficulty.²²²

²²¹ The seizure by the right hand is when the executor holds the standing man's outstretched right hand and decapitates him with his sword from the front which is more dreadful than from the back because the execute sees the sword striking him. The mention of this mode of execution is a trope conveying extreme wrath, itself meant to highlight the utmost gravity of betrayal and thus the utmost reliability of the Prophet: *Tafsīr* of al-Zamakhsharī, al-Rāzī, Abū Ḥayyān, and al-ʿAṣfī (*sub* 69:45).
²²² al-Bazzār, *Musnad* (3:136 §926), cf. al-Haythamī, *Majmaʿ* (7:56). Al-Suyūfī graded its chain fair in the *Daʾir* (*sub* 20:7).

158. [Ibn ʿAbbās:] When revelation first descended on the prophet he used to stand on tiptoes (*alā ṣaḥrī qadamayh*) when- ever he prayed, whereupon Allah Most High revealed *Taha!* We have not revealed the Qur'an to you to cause you difficulty.²²³

ذَكَرَ رِجْلَهُ الشَّرِيفَةَ ﷺ: قَالَ الرَّخْصَرِيُّ فِي الْكَشَافِ: رُويَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُومُ فِي تَهَجُّدِهِ عَلَى إِحْدَى رِجْلَيْهِ قَامِرَةً أَنْ يَطَّأَ الْأَرْضَ بِقَدَمَيْهِمَا قِيلَ ﷻ طه ﷻ وَأَصْلُهُ طَأَّهَا. اهـ.

عَنْ عَلِيِّ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ كَانَ النَّبِيُّ ﷺ يُرَافِعُ بَيْنَ قَدَمَيْهِ يَقُومُ عَلَى كُلِّ رِجْلٍ حَتَّى تَرْتَلِ ﷻ طه ﷻ مَا أُنْزِلَتْ عَلَيْكَ الْقُرْآنَ لِتَسْتَقِيَ ﷻ ﷻ. رواه الزبير وحسن السيوطي إسناده.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ أَوَّلَ مَا أُنْزِلَ عَلَيْهِ الرَّخْصَرِيُّ كَانَ يَقُومُ عَلَى صُذُورِ قَدَمَيْهِ إِذَا صَلَّى فَأَنْزَلَ اللَّهُ تَعَالَى ﷻ طه ﷻ مَا أُنْزِلَتْ عَلَيْكَ الْقُرْآنَ لِتَسْتَقِيَ ﷻ ﷻ. رواه البيهقي.

16. His Foot (*qadam*): and bring unto those who believe the good tidings that they have a truthful foothold/forerunner (*qadama ṣiqḥin*) with their Lord (10:2), that is, Muhammad as their intercessor.²²⁴

²²³ al-Bayhaqī, *Shuʿab* (3:83-84 §1416 *faṣl fī murātib Nabyīnā ḡl-Nuḥwā*) and al-ʿAskarī, *Tarīkh* (4:144).
²²⁴ al-Bukhārī, *Saḥīḥ* (*Tafsīr*, *Sūrat Yūnus*) and al-Ṭabarī, *Tafsīr* (*sub* 10:2) on the authority of Zayd b. Aslam, the latter also narrating it from al-Ḥasan and Qatāda.

ذَكَرَ قَدِيمَ الشَّرِيفِ ﷺ عَنْ رَبِّدِّ بْنِ أَسْلَمَ فِي قَوْلِهِ ﴿وَيُثَمِّرُ الْذَرِيرَ﴾ مَا أَمْثَرُ
أَنَّ لَهُمْ قَدَّمَ صِدْقِي عِنْدَ رَبِّتُمْ^٤ ﴿الْآيَةُ﴾ يونس، قَالَ: مُحَمَّدٌ ﷺ. وَرَوَاهُ سَلَمَةُ
عَنِ الْحَسَنِ وَقَتَادَةَ. الْبُخَارِيُّ وَتَفْسِيرُ الطَّبْرِيِّ.

17. His Frame (*laqīm*): *Truly We created man in the fairest stature* (95:4). It is related from Ibn 'Abbās that this is a reference to the Prophet.²⁵

وَذَكَرُ صُورَتِهِ السَّيِّئَةَ ﷺ: يُرَوَّى عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى فِي سُورَةِ التِّيْنِ ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾: مُحَمَّدٌ. رَوَاهُ الْخَطِيبُ وَابْنُ عَسَاكِرَ وَهَرِ عِنْدَ أَهْلِ الْحَدِيثِ مِنْ وَضَعَ أَيْهِ الْعَبَّاسِ مُحَمَّدَ بْنَ بِيَانٍ مِنْ مُسْلِمٍ الثَّقَفِيِّ الْمَعْرُوفِ بِابْنِ الْيَخْتَرِيِّ وَاللَّهُ تَعَالَى أَعْلَمُ. وَأَوْرَدَ الْآيَةَ الشَّرِيفَةَ أَبُو سَمْعَدٍ النِّسَابُورِيُّ فِي عِدَادِ الْآيَاتِ الَّتِي فِيهَا ذَكَرَ أَعْضَاءَ النَّبِيِّ ﷺ.

18. His Character (*kinulug*): And truly you are upon a sublime character (68:4).

ذِكْرُ خُدَّيْهِ السَّرِيفِ ﴿١٠﴾ وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ ﴿١١﴾ ﴿١٢﴾ الْقَلَمُ.

19. **His Life** ('amr): *By your life! They wandered blindly in their drunken lust* (15:72).

²²⁵ al-Khathib, *Tārīkh* (2:97-98 §493) and Ibn 'Asākir, *Tārīkh* (1:214). Forged by Muḥammad b. Bayḥān b. Muṣlīm by agreement. Its meaning is true as the Prophet is the archetype and apex of human perfection, hence Abū Sa'd al-Naysabūrī included it among the verses that refer to the Prophet.

ذِي عَمْرِو الشَّرِيفِ: أَعْمَرَكَ إِيَّاهُ إِلَى سَكْرَتِهِمْ يَعْتَبُونَ ﴿٥٦﴾

The Light of the Prophet in Early Scriptures

159. In *Mūsā's* Torah are his description and attributes and in *Isā's* Gospel and the chaptered Psalms.²²⁶

أنشد عبد الرحيم البرعي رحمه الله:

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَا هُمْ يُنصَرُونَ ﴿١٠٠﴾

As demonstrated by the several reports already cited from Ka'b al-Ahbar, the Prophetic light was often mentioned in previous heavenly Scriptures. Ibn al-Jawzī in his *Majāz* devoted an entire chapter of quotations to that effect, in which he says:

160. Ibn Qunayḥa quoted Ḥabakkuk – a Prophet in the time of the Prophet Daniel – as saying: “God has come from Teman [Yemen]; the Holy One has come from the Mountain of Paran. The earth was filled with the glorification of the Glorified One (Almad) and his sanctification. He has dominated the earth with his right hand and subdued the nations. The earth is illuminated with his light and his steeds are carried upon the sea.” ... Another one said in the same description: “He is the light of God that will not be put out nor opposed, until He firmly establishes My Proof on earth and removes all subterfuge; to His Book the jinn will be led. ... Ibn Qunayḥa further quoted Isaiah’s description of him: “I am God and I have empowered you with righteousness, and have made you a light for the nations and the covenant of the people, so that the eyes of the blind would be opened and the prisoners of darkness would be delivered unto light.”²⁷

²⁹ *ʿAbd al-Rahīm al-Barʿī in Kayyāl, Yawm wa-Layla* (p. 104).

למלך אֶל־לְמַלְכֵּי, *Wafā* (p. 58-59). Cf. Habakkuk 3:3-6 and 3:15. Isaiah 42:6-7.

قَالَ ابْنُ الْجَوَازِيِّ فِي كِتَابِ التَّوْقَافِ (رَأَيْتُ ذِكْرَ النَّبِيِّ ﷺ فِي التَّوْرَةِ): قَالَ ابْنُ
يَسِينٍ: وَمِنْ قَوْلِ جَعْفَرٍ الْمَدَنِيِّ فِي زَمَانِ دَانِيَالٍ قَالَ جَبْرِئِيلُ: جَاءَهُ اللَّهُ مِنْ
السَّمَانِ وَالْيَدْيَسِ مِنْ جِبَالِ قَارَانَ، فَأَمْتَلَاكِتِ الْأَرْضَ مِنْ تَحْمِيدِ أَحْمَدَ
وَعَلِيدِيهِ، وَمَلَأَكَ الْأَرْضَ بِعَمِيدِهِ وَرَقَابِ الْأَمَمِ. قَالَ: وَقَالَ أَيْضًا: بُضْيُ
لِنُورِ الْأَرْضِ وَتَحْمَلُ خِيَالَهُ فِي الْبَحْرِ... وَرَأَى آخِرُ فِي الرَّجَبِ: ... وَهُوَ
بُورُ اللَّهِ الَّذِي لَا يُطْفَأُ وَلَا يُخْصَمُ حَتَّى يُبَيِّتَ فِي الْأَرْضِ حُجَّتِي وَيَنْقُطِعَ بِهِ
الْعُزْرُ، وَلَيْ تَوْرَاتِهِ تَنْقَادُ الْجُنْ... قَالَ ابْنُ قُسَيْبٍ: وَمِنْ ذِكْرِ سَعْيَا لَهُ قَالَ:
أَبَا اللَّهِ عَظَمَتُكَ يَاحَيُّ، وَجَعَلَتْكَ نُورَ الْأَمَمِ وَصَدَدَ الْعَامَّةِ، لِنَفْعِ أَعْيُنِ
الْعُمَمَانِ، وَتَنَقَّدَ الْأَسْرَى مِنَ الظُّلُمَاتِ إِلَى النُّورِ.

Ibn al-Qayyim (691-751/1292-1350) said in explanation of the phrase "He is the light of God that will not be put out nor opposed, until He firmly establishes My Proof on earth and removes all subterfuge:"

161. This description fits the Prophet perfectly and the Qur'an witnesses to it in several places, such as the sayings of Allah Most High *They seek to extinguish the light of Allah with their mouths* (9:32); *O Prophet, truly We have sent you as a witness, a herald of glad tidings and a warner, one who calls to Allah by His permission, and a Luminous Lamp!* (33:45-46); *There has come to you from Allah a Light and a manifest Book whereby Allah guides whosoever follows His good pleasure in the ways of peace* (5:15); *O people! a clear proof has now come to you from your Lord: We have sent down to you a manifest light* (4:174); and *Those who believe in him, and honor him, and help him, and follow the light which was sent down with him: they are the successful* (7:157).²⁵⁸

قَالَ ابْنُ قَيْمٍ الْجَوَازِيَّةُ فِي شَرْحِ عِبَارَةِ (وَهُوَ نُورُ اللَّهِ الَّذِي لَا يَطْلُغُ وَلَا يَنْقُصُ حَتَّى يَمُوتَ فِي الْأَرْضِ مُحِجَّتِي وَيَنْقَطِعَ بِهِ الْعُذْرُ): وَهَذَا مُطَالِبٌ جَلِيلٌ وَأَمْرٌ بِطَائِفَةٍ وَلَا يَسْهَدُ بِهِ الْقُرْآنُ فِي جَيْسٍ مُوَضِعٍ كَقَوْلِهِ تَعَالَى ﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَقْوَاهِهِمْ وَيَسَاءَ لِمُتَّبِعِيهِ﴾ وَقَوْلُهُ ﴿يَتْلِيهَا السَّيِّئُ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ وَدَاعِبًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُبِينًا ﴿وَقَوْلُهُ ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ﴾ وَقَوْلُهُ ﴿يَتْلِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مُبِينٌ﴾ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿وَقَوْلُهُ ﴿فَالَّذِينَ كَفَرُوا مِنْكُمْ وَالَّذِينَ أُكْفِرُوا مِنْكُمْ﴾ وَنُصْرُهُ وَاتَّبَعُوا النُّورَ الَّذِي أُبْرِيَ مَعَهُ الْوَلِيُّكَ هُمُ الْمُفْلِحُونَ﴾ وَنُظَّاهُ فِي الْقُرْآنِ كَثِيرَةٌ. اهـ. مِنْ هِدَايَةِ الْحَبَّارِ.

VI

His Pre-Existent Universal Intercession

“Prophets are intermediaries between Allah and creation” (‘Iyāq)

The hadith of ‘Abd Allāh b. ‘Amr (“Truly Allah Most High created His creation in a darkness...”) and its explanation by Ibn al-‘Arabī cited in Part IV show that the characteristic of Believers is light. As the first of the Believers, the Prophet undoubtedly possesses that trait before anybody else and more than anybody else, including angels who are formed of light and the jinn who are formed of smokeless fire, since he outranks them both in the hierarchy of creation even if he was physically created from flesh and blood. Nevertheless one scholar took the latter aspect so literally that he claimed that “the Prophet could not possibly be a light since human beings are created from earth into which the spirit is blown, while angels alone are created from light.”²²⁹ To support his view, he cited the hadith from ‘A’isha whereby the Prophet said:

162. The angels were created from light, the jinn from smokeless fire, and Adam from what was described to you (i.e. in Qur’ān).²³⁰

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَخْرَجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ عَمَّا وَصِفَ لَكُمْ. رواه مسلم.

To deduce from the above hadith that a human being can never be characterized as a light or become light is precisely what Ibnīs presumed when he resorted to comparative reasoning and disobeyed Allah on the pretense that smokeless fire is a nobler element than humble earth. Further, it contradicts the above-mentioned hadith of

²²⁹ Ibn Taymiyya, *Majmū‘ al-Fatāwā* (11:94, 183:66).

²³⁰ Muslim, *Saḥīḥ* (Zuhd wal-raḡā‘a, *Al-hādīth mutafarrīqa*).

'Abd Allah b. 'Amr narrated by al-Tirmidhī ("Truly Allah Most High created His creation in a darkness then cast upon them from His light...") and the evidence from the Qur'ān and Sunna describing the Prophet as light instead of elucidating it as would be required for a correct and comprehensive understanding of the subject.

The correct view is that Prophets are a brand of human beings that match the angels with respect to light and the other gifts bestowed on human beings by Allah "universally and individually, generally and specifically, in the heart and in the limbs," to use Ibn al-'Arabī and Maliki's language. This is shown by Qadī 'Iyād in the *Shi'ā* with regard to the Prophets' angelic inward qualities:

163. Prophets and Messengers are intermediaries (wasā'il) between Allah and His creation. They convey to creation His commands and prohibitions, His promises and threats, and they acquaint them with things they did not know regarding His command, creation, majesty, authority, might, and dominion. Their outward forms, bodies, and native frames are characterized by the human condition such as accidents, illnesses, death and passing away, and being human. But their spirits and inward selves have superhuman qualities (arwāḥuhum wa-bawā'īnūhum mulasjātun bi-a-lā min awṣāf al-bashar). They are connected to the Highest Assembly, possess what resembles the attributes of angels, and are free of change or defects. Generally speaking the incapacity and weakness typical of humanity does not affect them. For if their inward selves had been human in the same way as their outward persons, they would have been incapable of receiving [revelation] from the angels, seeing them, communicating with them, and mixing with them, just as other human beings are incapable of doing so. And if their bodies and outward persons had been marked by angelic attributes as opposed to human ones, people and whoever else they were sent to would not have been able to mix with them, as Allah said: *Say: If there were in the earth angels walking secure, We would have sent down for them from heaven an angel as messenger* (17:95). Thus they were made to be with men as far as their bodies and outward persons are

concerned, and they were made to be with angels in respect of their souls and inward selves.²³¹

قال القاضي عياض في القسم الثالث من كتاب الشفا (فما يجب للشيء من استجواب في حقه أو يجوز عليه وما يمنع أو يصح من الأحوال البشريّة أن يضاف إليه): الأنبياء والرسل عليهم السلام وسائط بين الله تعالى وبين خلقه، يبلغونهم أوامرهم ونواهيهم ورعده وعيده، ويعرفونهم بما أمرهم به من أمره وخلقهم وجلّاليه وسلطانيه وجبروتيه وملكوتيه. فظنواهم وأجسادهم ونبتهم منصفه بأوصاف البشري، طارئاً عليها ما يطأ على البشري من الأعراض والأستقام والسير، وتغيرت الإنسانية، وأزواجهم وبواطنهم منصفه بأعلى من أوصاف البشري، متعينة بالآل الأعلى، متعينة بصفتي الملائكة، سلبية من التغر والأفات، لا يخالها علانياً عجز البشري ولا ضعف الإنسانية. إذ لو كانت بواطنهم خالصة للبشري كظواهرهم، لا آخأوا الأخذ عن الملائكة ورؤيتهم ونجاتهم ونجاتهم، كما لا يطيقه غيرهم من البشري. ولو كانت أجسادهم وظواهرهم منصفة بتغيرت الملائكة وبخلاف صفات البشري، لا أفاق البشري ومن أرسلوا إليه لمخاطبتهم كما تقدم من قول الله تعالى ﴿وَلَوْ كُنْتَ فِي الْأَرْضِ مَلَكًا يَمْشِي يَسْمُوتُ مُطَمِّتِينَ لَرَأَى عَلَيْهِمْ مِنْ

²³¹ *Iyād Shi'ā* III, introduction (p. 604).

الْبَشَرَاءُ مَلَكَكُمْ رَسُولًا ﴿٥٨﴾ الْإِسْرَاءُ فَجَعَلُوا مِنْ جِهَةِ الْأَجْسَامِ
وَالطَّوَاهِرِ مَعَ الْبَشَرِ، وَمِنْ جِهَةِ الْأَرْوَاحِ وَالْبَوَاطِنِ مَعَ الْمَلَائِكَةِ.

"The Prophet is the ultimate purpose of creation" (Ibn Taymiyya)

Although Ahmad b. Taymiyya (661-728/1263-1328), as mentioned, denied that Prophets were made of light because, in his view, only angels can be thus described, yet he went on to endorse the known position of *Ahl al-Sunna* that Prophets – chief among them the Seal of Prophets – possess a rank superior to angels:

164. Allah manifests some of His Power and Wisdom through righteous human beings, saints and Prophets, which He does not manifest through the angels, for He combines in the former group qualities which are scattered among other creation. Thus He creates man's body from the earth and his spirit from the Highest Company, hence it is said that man is a microcosm and a copy of the greater universe. Muhammad – upon him blessings and peace – is the leader of human beings, the Best of Creation and the noblest of them in the sight of Allah Most High. This is why some have said that Allah created the universe because of him, or that "Were it not for him, He would have neither created a Throne, nor a Footstool, nor a heaven, earth, sun or moon." Since the best of the righteous human beings is Muhammad, creating him was a desirable end of deep-seated purposeful wisdom, more than for anyone else, and hence the completion of creation and the fulfillment of perfection was attained with Muhammad.... Since man is the seal and last of all creation and its microcosm, and since the best of men is thus the best of all creation in absolute terms, then Muhammad, being the Pupil of the Eye, the Axis of the Mill, and the Components of the Microcosm, is, as it were, the ultimate purpose of all the purposes of creation. Thus it cannot be denied

to say that "Due to him all of this was created," or that "Were it not for him, none of this would have been created."²²²

قال ابن تيمية في مجموع الفتاوى له (5/11-58-57): الله تعالى أظهر من عظيم قدرته وعجيب حكمته من صالحى الأديين من الأنبياء والأولياء ما لم يظهر مقامه من الملائكة، حيث جمع فيهم ما تنفرد في المخلوقات، فخلق بذاته من الأرض وروحته من اللأ الأعلى، ولهذا يقال هو العالم الصغير وهو نسخة العالم الكبير. ومحمد ﷺ سيد ولد آدم وأفضل المخلوق وأكرمهم عليه، ومن هنا قال من قال: إن الله من أجله خلق العالم، أو أنه لو لا هو لما خلق عرشاً ولا كرسيّاً ولا سماء ولا أرضاً ولا سمساً ولا قمرأ بل ينفعني إذا كان أفضل صالحى بني آدم محمد: كانت خلقته غاية مطلوبة وحكمة بالغة مقصودة أعظم من غيره، وصار تمام الخلق وبنائه الكمال حصل بمحمد ﷺ. فإذا كان الإنسان هو خاتم المخلوقات وأجبرها ومو الجامع لها فيها، وفاضله هو فأفضل المخلوقات مطلقاً، ومحمد ﷺ إنسان هذا النوع وطب هذه الرأى وأقسام هذا الجمع: كان كانه ﷺ غاية العاليات في المخلوقات، فما يذكر أن يقال: أنه لا جله ﷺ خلت جميعها، وأنه لو لا الله لما خلت.

²²² Ibn Taymiyya, *Majma' al-Fatawa* (11:57-58).

"Were it not for Muhammad, I would not have created Adam"

Ibn Taymiyya's last sentence refers to a well-known narration from Ibn 'Abbās which the generality of scholars, just like Ibn Taymiyya, deemed true in its meaning:

165. Allāh Most High revealed to 'Īsā: "O 'Īsā! Believe in Muhammad and command whoever reaches his time among your Community to believe in him. Were it not for Muhammad, I would not have created Adam, and were it not for Muhammad, I would not have created Paradise or Hellfire. Indeed, I created the Throne on top of water and it shook, so I inscribed upon it *ILĀHA ILLĀ ALLĀH MUHAMMADUN RASŪLULLĀH*, then it stood still."²³³

في كتاب السنة لأبي بكر الخلال: حين ابن عباس رضي الله عنهما قال أوحى الله تبارك وتعالى إلى عيسى عليه السلام فيما أوحى: أن صدق محمدًا وأمر أن يترك من أذركه منهم أن يؤمروا به، فلو لا محمد لما خلقت آدم، ولو لا محمد لما خلقت النار، ولقد خلقت العرش على الماء فاضطرب فكسبت عليه لا إله إلا الله محمد رسول الله فسكن. قال الخلال: فالتفت على أبي عبد الله محمد بن

²³³ In al-Khallaḥ, *al-Sunna* (1:261 §316): al-Faḡl b. Muslim al-Muḥarbi [unknown] narrated to us: Muḥammad b. Isma [al-Karābiṣī al-Balkhī, *masnūʿ* per *Miṣbāḥ al-Arīb* §24806] narrated to us: Jundub [b. Wāliq, *thiqā* per al-Haytham] narrated to us: Amr b. Aws al-Anṣarī [masnūʿ per al-Dihabī] narrated to us: from Saʿid b. Abī Arḍab: from Qatāda: from Saʿid b. Musayyab [all three trustworthy], from Ibn 'Abbās. Also narrated through other chains by al-Ḥākim, *Mustadrak* (2:614-615), Abū al-Shaykh, *Tabaqat al-Ashbah wa-l-Afṣḥān* (3:287-288 §494), al-Thaḥaḥī, *al-Kaṣf wa-l-Bayān* (7:61, sub 23:15), Ibn al-Jawzī, *Wajīz* (p. 55 §52), and Abū Saʿd al-Naysābūrī, *Sharḥ al-Musayyid* (1:163-165 §15) where the editor rejects al-Dihabī's verdict of fabrication in *Tahkīḥ al-Mustadrak* and *Wifān al-Ḥidāʾ* (sub Amr b. Aws) who conjectures that the narration is forged without citing any proof, whereas its chain contains neither a liar nor a forger and is an acceptable chain by the *Salaf*'s criteria for *ṣaḥīḥ* ḥadīth as evidenced by al-Khallaḥ's postscript, especially in light of other versions. Al-Salṭī in *Subul al-Hudā* (1:94 *al-bāb al-thānī fī khulq al-ʿālam*) stated that al-Ḥākim had declared it sound and that both al-Sukrī in *Shiḡāʾ al-Siqam* and al-Buhārī in his *Fatāwā* had confirmed his verdict.

بشر بن شريك فآخريه. وله كتابات في المستدرک للحاکم وتفسير التلويح والاصحاحين لأبي الشيخ وشرف المصطفى لأبي سعد النيسابوري والوفا لأبي الجوزي.

Al-Buṣṭī (608-694/1211-1295) took up that meaning in his *Burda*:

166. I profaned the *Summa* of him who enlivened the dark [of night with worship]
until his feet complained of injury for being swollen,
and he straightened his stomach on account of hunger and folded
over his mid-section a stone atop delicate skin.
And lofty mountains of gold tried to tempt him
away from himself, but he showed them true loftiness.
His extreme need emphasized his abstinence.
Verily need never prevails over the infallible.
And how could need attract toward this world such a one
but for whom this world would not have come out of the void?²³⁴

The last line highlights the irony of the fact that the paragon and liege lord of creatures—for whom everything in existence was created (Q 2:29) and made subservient (Q 45:13)—stands in no need of any of it but only of Allah Most High, since he is the Servant of Allah par excellence (Q 17:1, 72:19) and represents the essence of worship, which is the reason for their creation (Q 51:56). Ibn al-Jawzī went so far as to extend this teleological role in the scheme of creation to all *awliyā* in his *Siyar al-Saḡfwa*, because they stand for true remembrance of Allah (see Part VIII).

As noted in Qāḍī 'Iyāḍ's statement, "Prophets and Messengers are intermediaries between Allah and His creation," and **Prophetic Intermediacy (*wasfiyya*) is the very definition of belief in the Prophetic Messengership and its witnessing by every Muslim in the second half of the *shahāda*: "and I bear witness that Muḥammad is the Messenger of Allah."**²³⁵

²³⁴ Al-Buṣṭī, *Burda* (lines 29-33, p. 201-220).

²³⁵ On the central theme of the Prophet's intermediacy see al-Kaṭānī, *Maḥall al-Sa'ādah* (p. 264-281: *al-Nabī huwa al-wāṣiṭa bayna al-ḥuq wa-l-khalaq fa-yajīb adā'u*).

Such intercessory status of the Prophet, moreover, covers all things. Sahl al-Tustarī said:

167. Whoever does not acknowledge the authority (*wilāya*) of the Prophet over him in all situations without exception, and [instead] considers himself his own master, has not tasted the sweetness of his Sunna. For the Prophet said: "None of you believes until I am more beloved to him than his own soul."²³⁶

جاء في الشفا فائقة باب (في لزوم محبة ﷺ): قَالَ سَهْلٌ: مَنْ أَمَّرَ وَرَأَى الرَّسُولَ عَلَيْهِ السَّلَامُ فِي جَمِيعِ الْأَحْوَالِ، وَتَوَرَّى نَفْسَهُ فِي مَلِكِهِ لَا يُدْرِكُ خِلَافَةَ مُسْتَبَهِ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ. وَتَمَنَّهُ وَأَلْبَى أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَعُزْرَتِي أَحَبَّ إِلَيْهِ مِنْ عَزْرَتِهِ وَذَلِّي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ. الْبُزْجَانِيُّ وَالْبَيْهَقِيُّ عَنْ أَبِي لَيْلَى الْأَنْصَارِيِّ بِإِسْنَادٍ لَا يُؤْمَرُ مِنْ عَيْدٍ.

Ibn Dīyā (544-633/1149-1236) listed the following verses and hadiths among further proofs of the above rule:

168. Among his special attributes is that Allah Most High commanded that he has priority before all other souls.... He said: *The Prophet is nearer to the believers than themselves* (9:6), that is, more deserving. Allah Most High in the Qur'ān actually put him before fathers, sons, wives, tribes, and possessions when He said:

haqqih, al-Nabhanī's *Shawāhid al-Haq*, al-Mazālī al-Murākishī's (d. 683/1284) *Mishāh al-Zalām fil-Mustaghīth bi-Khayr al-Āmān*, and Ahmad Ridā Khān's *Amu wal-Ula li-Nā in al-Musīfā bi-Dāfī al-Bad* among many other works. This doctrine is of course denied by adherents of Wahabism and their offshoot sects, cf. al-Halā 'wal-Bara' *According to the Ageedah of the Salaf* (London: Firdous Ltd, 1993) p. 99 by a certain Muhammad Sa'ed al-Qahatani who lists "relying on an intermediary between oneself and Allah when seeking intercession" among the "ten²³⁶ in Iyād, *Shiṭā* II, 2 (p. 493) cf. al-Qārī, *Sharh al-Shiṭā* (2:35). It continues "and my spouses are more beloved to him than his and my close relatives are more beloved to him than his and my person is more beloved to him than himself." al-Tabarānī, *Kabīr* (7:86 §6416) and *Awṣat* (6:59 §5790) and al-Bayhaqī, *Shu'ab* (3:88 §1420).

Say: If your fathers, sons, brothers, wives, clan, possessions that you have gained, commerce you fear may slacken, dwellings you love – if these are dearer to you than Allah and His Messenger, love – if these are dearer to you than Allah brings His command to pass; Allah guides not the wrongdoing folk (9:24). ... And in the authentic Sunna: "None of you truly believes until I am more beloved to him than his offspring, his parents, and all people;" and in another version "than his spouses, his possessions, and all people." That is why the Siddiq brought him everything he owned and said: "I have left for my family Allah and His Messenger," and "Ali sacrificed his life for him the night he left for the cave, wearing the Prophet's cloak and lying down in his spot while a hundred conspirators of Quraysh kept watch at his door to kill him – or so they thought. But the Prophet came out and Allah had blinded their eyes so that they never saw him."²³⁷

قال أبو الخطاب ابن رجب رحمه الله في كتابه نهاية السؤل في خصائص الرسول ﷺ:

وَمِنْ خَصَائِصِهِ ﷺ أَنَّ اللَّهَ تَعَالَى أَمَرَ بِتَعْدِيهِ عَلَى النَّفْسِ، عَلَى مَا بَيَّنَّ فِي الْكِتَابِ وَالسُّنَّةِ، فَقَالَ جَلَّ مِنْ قَائِلٍ: ﴿الْبَيْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾ الْآيَةُ. الْأَحْوَابُ. وَقَدَّمَهُ عَلَى الْأَبَاءِ وَالْأَبْنَاءِ وَالْأَزْوَاجِ وَالْعَشَائِرِ وَالْأَمْوَالِ فَقَالَ ﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَحْسَبُونَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَأَلَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ (٩: ٢٤)

²³⁷ Ibn Dīyā, *Nihāyat al-Sūl* (p. 31-32).

النبي. وأما السنة النبائية فهي صحيح البخاري. لا يؤمن أحدكم حتى
أخبرني أحب إليه من ولده وولده والناس أجمعين. وفي رواية: من أغفله
وماله والناس أجمعين. ولذلك جاءه الصديق بإياه كله وقال: تركت لأهلي
الله ورسوله، وقداة على المرتضى بنفسه ليلة خروجه إلى الغار، وعليه يرد
رسول الله ﷺ وجلس في مكانه، وعلى بابيه ومثله من قريش ينتظرونه ليقبلوه
يرغبهم، فخرج عليهم رسول الله ﷺ وقد حجبته الله عز وجل عنهم.

Similarly al-Subkī (683-756/1284-1355) said:

169. Truly Allah knows that every goodness in my life which He has bestowed upon me is on account of the Prophet, and that my recourse is to him, and my reliance is upon him in seeking a means to Allah in every matter of mine. Verily he is my means to Allah in this world and the next, and the gifts of Allah I owe to him are too many to count, both the hidden and the visible.

قال شيخ الإسلام النقي السبكي قدس الله روحه في جناب سناه (تتوكل
السكينة على قتاديل المدينة) في فتاويه: إن الله يعلم أن كل خير آتاه فيه ومن
عليه فهو بسبب النبي ﷺ، والجنائي إليه، واعتادي في توسلي إلى الله في
كل أموري عليه، فهو وسيلتي إلى الله في الدنيا والآخرة، وكل له علي من
نعم باطنة وظاهرة.

The Egyptian gnostic Abū al-Ḥasan Muḥammad al-Bakrī (d. 952/1545) began his poem on intermediacy (*tawassul*) with the lines:

170. *Never did or will the All-Beneficent send*

any mercy that rises or descends
in the dominion of Allah and His kingdom
of any kind, universal or minute,
But His servant Taha the Elect,
His chosen Prophet and Messenger,
Is its intermediary and its root,
as any that gives thought well knows.²¹⁸

انشد العارف بالله أبو الحسن محمد البكري رحمه الله في ديوانه (الأنوار ومصباح السرور
والأفكار وذكر نور محمد ﷺ المصطفى المختار):

مَا أَرْسَلَ الرَّخْمَنُ أَوْ يُرْسِلُ * مِنْ رَحْمَةٍ تَصْعَدُ أَوْ تَنْسِلُ
فِي مَلَكُوتِ اللَّهِ أَوْ مُلْكِهِ * مِنْ كُلِّ مَا يَخْتَصُّ أَوْ يُشْمِلُ
إِلَّا وَطَةَ الْمُصْطَفَى عَبْدَهُ * نَبِيَّهُ الْمُخْتَارَ الرَّسُلَ
وَإِسْطَهٗ فِيهِمَا وَأَصْلُهَا * يَعْلَمُ هَذَا كُلُّ مَنْ يَعْقِلُ

As is clear from the preceding proofs such Prophetic patronage and authority, moreover, begin before time.

His Exalted Status before Adam's Creation and Adam's Request of His Intercession

The fuller wording of the Prophet's—upon him blessings and peace—answer to the Companion Maysarāt al-Fajr when he replied “when Adam was still between spirit and body” is none other than the famous hadith of Adam's prayer of repentance through the intercession of the Prophet, and elaborates the meaning of his statement “when Adam was still between spirit and body”:

²¹⁸ From his *Dīwān* entitled *al-Anwār wa-Miṣbāḥ al-Sūr wa-l-Rikāz wa-Dhikr Nūr Muḥammad al-Miṣṭafī al-Mukhtār* as cited in al-Katānī, *Maqālāt* (p. 266-267).

171. I said: "Messenger of Allāh, when did you become a Prophet?" He replied: "When Allāh created the earth and turned to the heavens, arranging them into seven heavens, and He created the Throne. He wrote on the leg of the Throne: MUHAMMAD IS THE MESSENGER OF ALLAH AND THE SEAL OF PROPHETS. Allāh created Paradise in which He made Adam and Hawwā dwell, then He wrote my Name there, on the gates, the tree-leaves, the houses and tents, while Adam was still between the spirit and the body. When Allāh Most High brought him to life, he looked at the Throne and saw my Name, whereupon Allāh Most High informed him: 'He is the liege-lord of your offspring.' When Satan deceived them, they repented and sought intercession with my Name from Him."²³⁹

قال الحافظ الصالحى في سبل الهدى والرشاد: روى ابن الجوزى بسند جيد لا بأس به:

عَنْ مَيْسَرَةَ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ، مَتَى كُنْتَ نَبِيًّا؟ قَالَ لَمَّا خَلَقَ اللَّهُ تَعَالَى الْأَرْضَ، وَاسْتَوَى إِلَى السَّمَاءِ، فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ، وَخَلَقَ الْمَرْشَى، كَتَبَ عَلَى سَاقِ الْمَرْشَى: مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ الْأَنْبِيَاءِ، وَخَلَقَ اللَّهُ تَعَالَى الْجَنَّةَ الَّتِي أَسْكَنَهَا آدَمَ وَحَوَّاءَ، فَكَتَبَ إِسْمِي عَلَى الْأَبْوَابِ وَالْأُفُورِاقِ وَالْقِيَابِ وَالْخِيَامِ، وَآدَمَ يَتَى الرُّوحِ وَالْجَسَدِ، فَلَمَّا أَخْبَاهُ اللَّهُ تَعَالَى نَظَرَ إِلَى الْمَرْشَى وَرَأَى إِسْمِي، فَاجْتَبَاهُ اللَّهُ تَعَالَى أَنَّهُ سَيِّدٌ وَلَدَكَ. فَلَمَّا عَرَّجَهَا الشَّيْطَانُ

²³⁹ The hadith master al-Sālihi cited it in *Subul al-Hudā wal-Rashād* (Beirut ed. 1:86-Cairo ed. 1:104) from the narration of Ibn al-Jawzī in *al-Haḡa* with his chain through the trustworthy *Ḥafiz* Abū al-Ḥusayn Aḡ b. Muḡammad b. 'Abd Allāh, known as Ibn Bishrān al-'Adl al-Umawī al-Baghādī al-Mu'adḡal (d. 411 or 415) in his *Fawa'id* and said "His chain is good and there is no harm in it." Ahmad b. Taymiyya cites the entire wording with the full chain of transmission in his *Majma'i al-Fa'idah* (2:150-151). A similar hadith is also narrated with weak chains from (i) Umar b. al-Hakīm in *al-Mustadrak* (2:615) and al-Ṭabarānī in *al-Mu'jam al-Saghir* (2:82 §992) and *Mu'jam al-Jawāz* (6:313-614 §6502) and (ii) Ibn 'Abbās by al-Khiḡlāl in *al-Sunna* (1:261 §316) and al-Hakīm in *al-Mustadrak* (2:614-615).

تَبَايَا وَاسْتَشْفَعَا بِإِسْمِي إِلَيْهِ. فَوَلَدَ ابْنُ بَشَرَ بْنِ طَرِيقَةَ ابْنِ الْجَوْزِيِّ فِي الرَّوِّ، وَيُرْوَى مِثْلَهُ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

The Meaning of "Adam Looked at the Throne and Saw My Name" = *And We exalted Your Fame* (Rāzī)

The writing of the Prophet's name everywhere in Paradise and on the Throne of the All-Beneficent²⁴⁰ is among the marks of honor he received from Allāh in illustration of the verses *Of those messengers, we have caused some to excel others, and to one Allāh spoke, while one of them He exalted above others in degree* (2:253) and *Did We not exalt your fame?* (94:4), as stated in the vibrant lines of Imam al-Rāzī's (543-606/1148-1209) *Tafsīr*:

172. Among the proofs of the Prophet's superiority to everything else in creation is the saying of Allāh Most High: *And did We not exalt your fame?* (94:4). It was explained as referring to His joining the mention of Muḡammad with His own mention in the testimony of faith, in the call to prayer, and in the *tashahhud* inside prayer, while no other Prophet was ever thus honored. ... Know that the verse is comprehensive of everything they mentioned such as his Prophethood, his fame on earth and in the heavens, the fact that his name is written on the Throne, that he is mentioned in *shahāda* and *tashahhud*, that Allāh named him in the earlier Scriptures, that his fame has spread everywhere, that Prophethood came to a close with him, that he is mentioned in every *khutba*, every call to prayer, and at the opening and closing of letters, that Allāh has joined his mention in the Qur'ān with His own – *but Allāh, with His messenger, has more right that they should please Him* (9:62); *and whoever obeys Allāh and His Messenger* (4:12, 24:52, 33:71, 48:17); *say: obey Allāh and obey the Messenger* (24:54) – and He calls him by the names of *Messenger* and *Prophet*.

²⁴⁰ See more reports to that effect in Abū al-Mawāhib Ja'far b. Idrīs al-Karātī, *al-Ghayth al-Mudār wal-Sirr al-'Ammār fi-mā Yata'allag bil-Nabi al-Muḡallīn* (Beirut: Dār Ibn Ḥazm; Casablanca: Markaz al-Turāth al-Maghribī, 1428/2007) p. 89-104.

whereas He calls others by their names: *O Mūsā, O Isā*. He has also put him in every heart to the point that they delight in mentioning him, and that is the meaning of *the Beneficent will appoint for them love* (19:96), as if He were saying: I will fill the world with your followers, all of them praising you and blessing you and keeping your Sunna – nay, there is not a single *fard* of prayer except there is a *sunna* that goes with it. Thus they follow My order in the *fard* and they follow your order in the *sunna*, and I have made obedience to you obedience to Me, and your pledge My pledge: *Whoever obeys the Messenger obeys Allah* (4:80), *Truly those who swear allegiance unto you (Muhammad), swear allegiance only unto Allah* (48:10). Sultans do not seem to be counted as your followers. Rather, it would be foolish audacity for even the most ignorant of kings to be enthroned as caliph outside of your tribe [Quraysh]. Qur'ān reciters memorize the wordings of your Edict; exegetes explain the meanings of your Criterion; and admonishers convey your admonitions. Nay, scholars and sultans strive to serve you, they humbly greet you from behind the door, they wipe their faces on the dust of your garden, and they ardently hope for your intercession. Your honor endures to the Day of Resurrection.²⁴¹

قال الغفر الرازي في تفسير سورة البقرة الآية 253: مِنْ دَلَائِلِ أَفْضَلِيَّتِهِ عَلَى الْغَالِبِينَ قَوْلُهُ تَعَالَى: ﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾ ﴿الشرح فَقِيلَ فِيهِ لِأَنَّهُ قَوْلُ ذِكْرٍ مُجْمَعٍ﴾ بِذِكْرِهِ فِي كَلِمَةِ الشَّهَادَةِ وَفِي الْأَذَانِ وَفِي الشَّهَادِ وَلَمْ يَكُنْ ذِكْرُ سَائِرِ الْأَنْبِيَاءِ كَذَلِكَ. ثُمَّ قَالَ فِي تَفْسِيرِ الْآيَةِ مِنْ سُورَةِ الْإِنْشِرَاحِ: أَعْلَمَ أَنَّهُ عَامٌّ فِي كُلِّ مَا ذَكَرُوهُ مِنْ نَبِيِّهِ، وَسُفُورَتِهِ فِي الْأَرْضِ وَالسَّمَوَاتِ، وَأَنَّ أَمْنَهُ مَكْتُوبٌ عَلَى الْعَرْشِ، وَأَنَّهُ يُذَكَّرُ مَعَهُ فِي الشَّهَادَةِ وَالشَّهَادِ، وَأَنَّهُ تَعَالَى ذَكَرُهُ

²⁴¹ al-Rāzī, *Majmū'ah al-Ghāyib* (sub 2:253 and 94:4).

فِي الْكُتُبِ الْمَقْدُمَةِ، وَانْتِشَارَ ذِكْرِهِ فِي الْأَفَاقِ، وَأَنَّهُ مُخِصَّتْ بِهِ السُّبُورَةُ، وَأَنَّهُ يُذَكَّرُ فِي الْخَطِّبِ وَالْأَذَانِ وَمَقَاتِلِ الرِّسَالِ وَعِنْدَ الْقِسْمِ، وَجُمِلَ ذِكْرُهُ فِي الْقُرْآنِ مَقْرُونًا بِذِكْرِهِ: ﴿وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ﴾ الْآيَةُ. التَّوْبَةُ
﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ﴾ الْآيَةُ. النَّسَاءُ ﴿وَمَنْ أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ﴾ الْآيَةُ. النُّورُ. وَيُنَادِيهِ بِأَسْمِ الرَّسُولِ وَالنَّبِيِّ، حِينَ يَنَادِي بِغَيْرِهِ
بِالْإِسْمِ: يَا مُوسَى يَا عِيسَى، وَأَيْضًا جَعَلَهُ فِي الْقُلُوبِ بِحَيْثُ يَسْتَقْبِلُونَ
ذِكْرَهُ وَهُوَ مَعْنَى قَوْلِهِ تَعَالَى ﴿سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾ مَرِيبٌ كَلَامُهُ تَعَالَى
يَعُولُ: أَمَّا الْعَامُّ مِنْ أَتْبَاعِكَ كُلُّهُمْ يَتَّبِعُونَ عَيْنَكَ وَيَعْمَلُونَ عَيْنَكَ وَيَحْفَظُونَ
مُسْتَشْكًا، بَلْ مَا مِنْ قَرِيبَةٍ مِنْ قَرَائِضِ الْعَصَلَةِ إِلَّا وَمَعَهُ سِنَّةٌ فَهُمْ يَتَّبِلُونَ فِي
الْقَرِيبَةِ أَمْرِي، وَفِي السَّنَةِ أَمْرُكَ، وَجَعَلْتَ طَاعَتَكَ طَاعَتِي وَبِعَيْنِكَ يَبْعِي
﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ الْآيَةُ. النَّسَاءُ ﴿إِنْ الْأَذْيَرَسُ يُبَايِعُوكَ
إِنَّمَا يُبَايِعُونَكَ اللَّهُ﴾ الْآيَةُ. الْفَتْحُ. لَا تَأْتِلُ السَّلَاطِينُ مِنَ اتِّبَاعِكَ، بَلْ
جَرَاءَةٌ لِأَجْهَلِ الْمُلُوكِ أَنْ يُنْصَبَ خَلِيفَةً مِنْ غَيْرِ قَبْلِيَّاتِكَ. فَالْقُرَّاءُ يَحْفَظُونَ
الْفَرْقَ مَشْهُورًا، وَالْمَشْهُورُونَ يَقْرَأُونَ مَعَنِي قُرْآنَكَ، وَالْوَعَاظُ يُبَايِعُونَ
وَعَفَاكَ بِلِ الْعَامَّةِ وَالسَّلَاطِينُ يَصِلُونَ إِلَيَّ خِدْمَتِكَ، وَيَسْتَلِمُونَ مِنْ وَرَاءِ
الْبَابِ عَيْنَكَ، وَيَسْتَمْعُونَ وَجْهَهُمْ بِرَأْسِ رَوْضَتِكَ، وَيَرْجُونَ سَقَاةَكَ
فَقَرُّكَ بَاقِي إِلَى يَوْمِ الْقِيَامَةِ. وَانْظُرْ كَلَامَ الدِّبَاحِ الْآخِي فِي اسْتِعَابِهِ ذَكَرَهُ ﷺ.

**The Meaning of "I was a Prophet when Adam
was still between spirit and body" (Subki)**

The *Ḥifẓ*, Qādī al-Qudāt and undisputed Shaykh al-Islām, Taqī al-Dīn al-Subkī commented further on the meaning of the hadith "I was a Prophet when Adam was still between spirit and body" in a treatise titled *al-Taẓīm wal-Mimnā fī 'ilāh minūma bihi wa-la-taṣṭurumah*²⁴² in which he said:

173. Glory to Allah Who has magnified His Prophet, granted us His favor through him, and guided us to every goodness by connecting our means to his means. To proceed, a look was taken into the explanation of the saying of Allah Most High *When Allah made His Covenant with the Prophets He said: Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a Messenger, confirming that which you possess. You shall believe in him and you shall help him. He said: Do you agree, and will you take up My burden (which I lay upon you) in this matter? They answered: We agree. He said: Then bear you witness. I will be a witness with you (3:81).*

The commentators said that the Messenger here is our Prophet Muhammad—upon him blessings and peace—and that "there is no Prophet but Allah has taken a covenant from him that if Muhammad were sent in his time he would certainly have to believe in him, assist him, and charge his community to do the same." All this entails high praise of the Prophet—upon him blessings and peace—and obviously emphasizes his high rank. In addition, it shows that if he ever appeared in their own time he would actually be sent to them. So his Prophethood and Message are universal and encompass all creation from the time of Adam to Resurrection; and Prophets and their communities are all part of his Community. Thus his saying "I was sent to all people" (*bu ihitā ilā al-nāsi kāfī*)²⁴³ is not restricted to the people of his time until Resurrection but rather also includes those before them.

²⁴² Narrated from Ibn 'Abbās by al-Bukhārī, *Ṣaḥīḥ* (Ṣalāt, Bāb qawl al-Nabī 'in ilāh al-ard masjidan wa-jahannam); al-Nasā'ī, *Sunan* (al-Ḥaṣṣat wal-tayammum, Bāb al-tayammum bil-ṣa'id); Ahmad, *Musnad* (4:471-472 82742) and others.

This is made clear by the saying of the Prophet: "I was a Prophet while Adam was still between the spirit and the body." Whoever explained it to refer only to the Divine foreknowledge that he was destined to be a Prophet²⁴³ fell short of this understanding, for the Divine foreknowledge encompasses all things, while the description of the Prophet as actually being a Prophet must be understood as a firmly established status for him at that time. That is why Adam saw his name inscribed on the Throne as *Muhammadun Rasūl Allāh*. Hence it is inevitable that such a meaning be firmly established at that time. If only foreknowledge of future destinies were meant then there would be nothing special to single him out as "a Prophet while Adam was still between the spirit and the body," since Allah knows the Prophethood of all Prophets equally at that time and before it also. Rather, there has to be a meaning that is specific to the Prophet himself—upon him blessings and peace—because of which he spoke that hadith in order to inform his Community of his immense worth in the Divine presence, so that great goodness would ensue for them.

If you ask: "I want to understand that added dimension, for Prophethood describes someone that needs to exist in the first place, and only after his fortieth year! So how can he be described by it before his existence and before being sent? For if this is true then it is true of others also."

I reply: it was narrated that Allah created spirits before bodies, and the Prophet's reference in the hadith "I was a Prophet while Adam was still between the spirit and the body" may be to his noble spirit or to some tremendous reality (*ḥaqīqatin min al-ḥaqāiq*). Our minds fall short of knowing those realities, only their Creator knows them, and also those to whom He extends a divine help (*ma'ad*) of light. After that, Allah brings to existence whichever of these realities He likes in the time that He pleases. As for the reality of the Prophet, Allah may have given it this attribute since before the creation of Adam in the sense that He cre-

²⁴³ He means (i) Ibn Taymiyya, *Maṣmū' al-Fatāwā* (11:57) and (ii) the author of *al-Naḥk wal-Tawḥīd*, also known as *al-Madīn al-Saghir*, *al-Madīn bihi alā Ahl al-ḥadīth wal-Tawḥīd* *al-Ghazālīyya fī-Masā'il al-Uḥūd*, attributed to al-Ghazālī but which Ibn al-Arabī al-Mālikī said was authored by Abū al-Ḥasan Aḥr al-Nusair al-Sihri. Sa'id Fawda in his *Nazarāt fī Kitāb al-Madīn al-Saghir* similarly rejects the attribution of its authorship to al-Ghazālī.

ated it fully ready and qualified for this (*khalāqahā muḥayyī'atan* *il-ḥālik*), and outpoured it over it since that time. Thus he made Prophet, and He inscribed his name on the Throne, and He told about him in the Message so as to inform His angels and others of his immense rank in His Presence; and his reality exists already since that time.²⁴⁴

قال شيخ الإسلام قاضي القضاة النقي السبكي رضي الله عنه في تحقيق معنى قوله ﷺ جئت نبياً وآدم بين الروح والجسد: الحمد لله الذي عظم بيته ﷺ ومن علينا به وهذان إلى كل خير إذ وصل سببنا بسببه وبعد: فقد حصل البعث في تفسير قوله تعالى ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كُتُبٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا اقْرَضْنَا قَالُوا فَاسْأَلُوا أَوْلِيَانَا مَعَكُمْ مِنْ الْأَشْهَادِينَ ﴿٢٥﴾﴾ آل عمران وقول المفسرين هنا أن الرسول هو نبينا محمد ﷺ وآله ما من نبي إلا أخذ الله عليه الميثاق آله إن يؤمنوا به ويؤيدوه في زمانه ﴿لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ﴾ ويوصي أمته بذلك وفي ذلك من التثوية بالنبي ﷺ وتَعْظِيم قدره العلي ما لا يخفى وفيه مع ذلك آله على تقدير تحججه في زمانهم يكون مرسلاً إليهم فتكون نبوته ورسالته عامة لجميع الخلق من زمن آدم إلى يوم القيامة ويكون الأنبياء وأئمتهم كلهم من أمته ويكون قوله بعثت إلى الناس كافة (رواه البخاري

والناسي واحد وغيرهم) لا يختص به الناس من زمانه إلى يوم القيامة بل يتناول من قبلهم أيضاً ويتبين بذلك معنى قوله ﷺ كنت نبياً وآدم بين الروح والجسد (رواه أحمد والترمذي والطبراني وابن سعد عن جمع من الصحابة) وأن من قسره بعلم الله بأنه سيعبر نبياً لم يصل إلى هذا المعنى لأن علم الله محيط بجميع الأشياء ووصف النبي ﷺ بالنبوة في ذلك الوقت ينبغي أن يفهم منه أنه أمر ثابت له في ذلك الوقت وهذا رأى اسمه آدم مكتوباً على العرش محمد رسول الله فلا بد أن يكون ذلك معنى ثابتاً في ذلك الوقت ولو كان المراد بذلك مجرد العلم بما سيعبر في المستقبل لم يكن له خصوصية بأنه نبي وآدم بين الروح والجسد لأن جميع الأنبياء يعلم الله خبرهم في ذلك الوقت وقبله فلا بد من خصوصية للنبي ﷺ لا جليها أخبر بهذا الخبر إعلالاً لا مئة ليعرفوا قدره عند الله فيحصل لهم الخبر بذلك. فإن قلت: أريد أن أفهم ذلك القدر الزائد فإن النبوة وصف لا بد أن يكون الموصوف به موجوداً وإلما يكون بعد بلوغ أربعين سنة أيضاً فكيف يوصف به قبل وجوده وقيل إرساليه؟ فإن صح ذلك فغيره كذلك. قلت: قد جاء أن الله خلق الأرواح قبل الأجساد فقد تكون الإسارة بقوله كنت نبياً إلى روحه الشريف ﷺ وإلى حقيقته، والحقائق تظهر عقولنا عن معرفتها وإلما يعلمها خالقها ومن أمده بنور إلهي. ثم إن تلك الحقائق يثري الله كل حقيقة منها ما يشاء في الوقت الذي يشاء فحقيقة النبي ﷺ قد تكون من

²⁴⁴ Subḥā, *Fatāwā* (1:48-50); Suyūṭī, *Hāwī* (2:100-101); Qasṣallān, *Mawāḥib* (1:31).

قَبْلِ تَخْلُقِ آدَمَ ذَلِكَ الْوَصَفُ يَأْتِي بِكَرَرٍ خَلَقَهَا مُبْتَدِئَةً لِذَلِكَ
وَأَقَامَهُ عَلَيْهَا مِنْ ذَلِكَ الْوَقْتِ قَصَارَ نَبِيًّا وَكَتَبَ اسْمَهُ عَلَى الْعَرْشِ وَأَنْجَبَهُ
عَنْهَا بِالرَّسَالَةِ لِيعْلِمَ مَلَائِكَتُهُ وَغَيْرُهُمْ كَرَامَتَهُ ﷺ عِنْدَهُ تَحْقِيقًا مُوَجَّهًا
مِنْ ذَلِكَ الْوَقْتِ.

Al-Suyūfī endorsed the above position and commented: "What al-Suhbī concluded is confirmed by the verses of al-Buṣṭī—who died before him—when he said:

174. *And every single sign brought by the noble Prophets
was theirs only as part of his light,*

*For truly he is a sun of perfection of which they are the moons
bringing its light to people in the midst of darkness.*²⁴⁵

Ibn Maṣṭūq (710-781/1310-1379) commented on al-Buṣṭī's lines:

175. He means that every miracle that every messenger has brought surely was only as an extension of the light of Muḥammad to each one of them. How beautiful is his saying "was theirs only as part of his light" for it suggests that his light has ever been existing in him, and nothing of it was decreased. Had he said "It was from his light," then it could have been imagined that he distributed it to them, and that perhaps nothing of it remained for him. All the signs given to each one of them became theirs only through his light, because he is a sun of excellence, and they are the planets of that sun which convey its lights to humankind in the darkness. The planets are not shining by themselves, but they receive light from the sun, so that when the sun is absent they show the light of the sun. Similarly, the Prophets before his existence used to show his excellence, so that whatever lights appeared at the hands of the

messengers other than him, it was only from his outpouring light and extended help (*maʿadad*), without decreasing anything of it.²⁴⁶

قال الإمام السيوطي رحمه الله:

وهذا التفسير الذي قرره السبكي قد أشار إليه الشرف البوصيري - وقد مات قبل مولد السبكي - بقوله في البردة:

وكل أي أي الرسل الكرام يا * فَإِنَّمَا أَصَلَّتْ مِنْ نُورِهِ يَمِينُ
فَأَيُّ شَمْسٍ فَضْلُ هُمْ كَوَاكِبُهَا * يُظْهِرُنْ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

وأورد القسطلاني في المراهب شرح ابن مروزق لذين البيتين الذي قال فيه:

يعني أن كل معجزة أي بها كل واحد من الرسل فَإِنَّمَا أَصَلَّتْ بكل واحد منهم من نور محمد ﷺ. وما أحسن قوله: (فَأِنَّمَا أَصَلَّتْ مِنْ نُورِهِ يَمِينُ) قوله يعطي أن نوره ﷺ لم يزل قائما بها ولم ينقص منه شيء. ولو قال: فَأَيُّهَا مِنْ نُورِهِ، لتوهم أنه وزع عليهم وقد لا يبقى منه شيء. وإِنَّمَا كَانَتْ آيَاتُ كُلِّ وَاحِدٍ مِنْ نُورِهِ ﷺ لِأَنَّهُ شَمْسٌ فَضْلُ هُمْ كَوَاكِبُ ذَلِكَ الشَّمْسِ يُظْهِرُونَ - أي تلك الكواكب - أَنْوَارَ ذَلِكَ الشَّمْسِ لِلنَّاسِ فِي الظُّلَمِ، فَأَلْكَوْا كِبَ لَيْسَتْ مُضِيئَةً بِاللَّاتِ وَإِنَّمَا هِيَ مُسْتَعِدَّةٌ مِنَ الشَّمْسِ، فَهِيَ عِنْدَ غَيْبَةِ الشَّمْسِ تُظْهِرُ نُورَ الشَّمْسِ وَكَذَلِكَ الْأَنْبِيَاءُ قَبْلَ وَجُودِهِ ﷺ كَانُوا يُظْهِرُونَ فَضْلَهُ. فَجَمِيعُ مَا ظَهَرَ عَلَى أَيْدِي الرُّسُلِ سِوَاهُ عَلَيْهِ وَعَلَيْهِمُ الصَّلَاةُ

²⁴⁵ al-Buṣṭī, *Burda* (lines 52-53, p. 288-293), and al-Suyūfī, *Taẓyīn al-ʿArāʾik fī ṭrāṭ al-Nabī ʿind al-Malāʾik in al-Hawāʾil fī-Faṭāwā* (2:146).

²⁴⁶ In al-Qasṭalānī, *Maʾwāhib* (2:243).

وَالْأَلَامَ مِنَ الْأَوَارِ: فَإِنَّا هُوَ مِنْ نُورِهِ الْفَاضِي وَمَعْدَهُ الْوَاسِعُ مِنْ غَيْرِ أَنْ يَنْصُ مَيْتَةً سَيِّئَةً.

The Prophet's Light and His Name Fill Creation (al-Dabbāḡh)

The erudite Maghrebine scholar 'Alī b. Mubārak al-Sijilmāsi (1090-1156/1679-1743) narrated from his teacher the *Ghawth* 'Abd al-'Azīz al-Dabbāḡh (1095-1131/1684-1719) the following account heard in the spiritual gathering of the Friends of Allah (*Dīwān al-Ḍuḡḡ*) from its *Ghawth* at the time, Ahmad b. 'Abd Allāh al-Misri:

176. I once had a *murīd* whom I loved dearly. One day I was describing to him the immense status of the Liege-lord of creation—upon him blessings and peace—and I said to him: "My son, were it not for the Light of our liege-lord Muḥammad, not a single one of the secrets of the earth would have appeared. Were it not for him, not a single spring would have burst forth and not a single river would have run. His light, my son, permeates all seeds in the month of March three times more than normal, and by his blessings they bear fruit. Were it not for his light they would never bear fruit. My son, truly the one who has the least faith among people sees his faith over him like a mountain, or bigger yet, let it tries to cast it aside, whereupon the light of the Prophet pours its fragrance over it, and this helps it to carry faith, and it finds it sweet and delightful." As I was describing to him the Prophet's greatness and listing for him the bounties obtained from him, I went into a trance in the Prophet. When he saw what happened to me he said: "O my master! I ask you by the Honor of that Noble Prophet! Please give me the Secret!" I tried to say no but I saw the Magnificent Honor in front of me, so I satisfied him and gave him the Secret. After he heard it from me he began to reveal it to a large group of people who could not bear it. Not long passed before they prosecuted him and had him killed.²⁴⁷

²⁴⁷ Ibn Mubārak, *Ibriz* (p. 28, *Fasl 2 fi kayfiyat tadriḡih*).

نقل الشيخ المحقق علي بن مبارك الشجواني في كتابه (الإبريز من كلام سيدي عبد العزيز) عن القطب النور السيد عبد العزيز بن مسعود الدباغ رضي الله عنه أنه سأل عن سيدي أحمد بن عبد الله المصري النور ما نصه:

كَانَ لِي مُرِيدٌ وَكُنْتُ أُجِيبُهُ حِينَ سَلَّيْتُهُ، فَكُنْتُ ذَاتَ يَوْمٍ أَقْضِي لَهُ أَمْرَ سَلِيلِ الْوُجُودِ ﷺ، فَقُلْتُ لَهُ: يَا وَلَدِي، أَوَلَا نُورٌ سَلِيلًا مُحَمَّدٌ ﷺ مَا ظَهَرَ بِرُؤْيِ أَسْرَارِ الْأَرْضِ، فَلَوْلَا هُوَ مَا تَجَعَّرَتْ عَيْنٌ مِنَ الْعَالَمِينَ وَلَا جَرَى نَهْرٌ مِنَ الْأَنْهَارِ، وَإِنْ نُورُهُ ﷺ يَا وَلَدِي يَفُوحٌ فِي سَهَرٍ مَانَسٍ ثَلَاثَ نَوَاطِلَ عَلَى سَائِرِ الْجُثَيِّ فَيَقَعُ لَهَا الْإِثَارُ بِرُكْبَتَيْهِ ﷺ، وَلَوْلَا نُورُهُ مَا أُنْمُوتَ. يَا وَلَدِي إِنَّ أَقْلَ النَّاسِ إِيمَانًا مَنْ يَرَى إِيْمَانَهُ عَلَى ذَاتِهِ يَمَلُ الْجَبَلِ وَأَعْظَمُ مِنْهُ، فَأَخْبَرَنِي خَيْرُهُ، وَإِنَّ الدَّائَاتِ كُلَّ أَحْيَانًا عَنْ حُلِيِّ الْإِيمَانِ، فَرِيدٌ أَنْ تَرْمِيَهُ، فَيَفُوحُ نُورُ النَّبِيِّ ﷺ عَلَيْهَا فَيَكُونُ مَعِينًا لَهَا عَلَى حُلِيِّ الْإِيمَانِ فَتَسْتَخْلِيهِ وَتَسْتَقْبِلُهُ. فَيَبِينُ أَذْكَرُ لَهُ تَعْظِيمُهُ ﷺ وَأَعْدَدُ لَهُ الْفِطْرَاتِ الْكَتَسِيَّةَ مِنْهُ حَتَّى يَنْبُتَ فِيهِ ﷺ، فَلَمَّا رَأَيْتُ حَصَلَ لِي مَا حَصَلَ، قَالَ: يَا سَيِّدِي قَدِمْتُ عَلَيْكَ جَاءَ هَذَا النَّبِيُّ الْكَرِيمُ ﷺ إِلَّا مَا أَضْطَجَعِي السَّاءُ! فَأَرَدْتُ أَنْ أَمْتِجَ قَوَائِمَ الْجَاءِ الْعَظِيمِ فَسَاعَفْتُهُ وَأَعْطَيْتُهُ السَّاءُ. فَلَمَّا سَمِعْتُ مَعِي السَّاءَ ذَهَبَ وَجَّعٌ عَلَيْهِ جَمَاعَةٌ وَجَعَلَ يَذْكُرُ كَمِ السَّاءِ فَلَمْ يُطِقْهُ عَمُومُهُمْ فَلَمْ يَبْقَ إِلَّا مَدَّةٌ قَلِيلَةٌ وَسَيِّدُوا عَلَيْهِ وَقَتْلُوهُ.

Al-Dabbāḡh recounted a similar explanation from Muḥammad b. 'Abd al-Karīm al-Baṣrāwī, a master he described as "the Trustee

(*waḥīd*) of the *Dīwān*, also known as its *Qadī*," in explanation of Ibn Maṣhūsh's reference to the Prophet as "he from whom the secrets were surrendered" (*man minhu inṣhaḡat al-aṣrār*) in his *Salāt Maṣhūshiyat*.

177. When Allah desired to bring out the blessings of the earth and its secrets such as its trove of springs, wells, rivers, trees, fruit, and flowers. He sent 70,000 angels to 70,000 angels to 70,000 angels; that is, seventy thousand three times that came down and roamed the earth. The first 70,000 mention the Name of the Prophet, and by that we mean his High Name (*ismahu al-ālī*), which is the name that discloses the origin of the named, of what substance it is made, and its benefit, so that merely by hearing the wording of the name the sciences and knowledge connected to it become known. The second 70,000 mention his nearness to Allah Most High and his high rank in His presence. The third 70,000 invoke blessings on him. His light is with all three groups. Thus all things in existence were formed through the blessing of the mention of his Name, its presence among them, and their witnessing of his nearness to His Almighty Lord. So the angels mentioned it over the earth and it settled; over the heavens and they rose; over the joints of human beings and they softened by permission of Allah Most High; and over their eyes, so they were opened wide with the lights they contain. This is the meaning of his phrase *he from whom the secrets were surrendered*. 1 [Ibn Mubārak] said: "So then, this is meaning of the statement in *Dalā'il al-Khayrāt*, 'and by the Name You have placed over night so that it became dark; and over day so that it became illumined; and over the heavens so that they rose; and over the earth so that it settled; and over the mountains so that they were anchored; and over the seas so that they flowed; and over the springs so that they emerged; and over the clouds so that they rained?'" He said: "Yes, and that Name is the Name of our Prophet and Liege Lord Muhammad. By his blessing all creation was formed, and Allah knows best."²⁴⁸

²⁴⁸ Ibn Mubārak, *Ḥurūf* (p. 385; *Bāb 7 fī taḡīrīh li-ha ḏi mā taḥkika 'alaynā*); *Dalā'il al-Khayrāt*: in *ḥizb yawn al-khamīs* and *ḥizb yawn al-jum'a*.

وقال الشيخ علي بن مبارك أيضاً: سمعته رضي الله عنه يقول في شرح قوله (اللهم صل على من بين يديه أنسقت الأثران)، حاكياً عن سيدي محمد بن عبد الكريم البصرائي رضي الله عنه وكل ديوان الأول:

إِنَّ اللَّهَ تَعَالَى لَمْ أَرَادْ إِخْرَاجَ بَرَكَاتِ الْأَرْضِ وَأَثَرِهَا مِثْلَ مَا فِيهَا مِنْ الْعُيُونِ وَالْأَبَارِ وَالْأَنْهَارِ وَالْأَشْجَارِ وَالْعَرَارِ وَالْأَرْهَارِ، أَرْسَلَ سَبْعِينَ أَلْفَ مَلَكٍ إِلَى سَبْعِينَ أَلْفَ مَلَكٍ إِلَى سَبْعِينَ أَلْفَ مَلَكٍ إِلَى سَبْعِينَ أَلْفَ مَلَكٍ، ثَلَاثَ سَبْعِينَ أَلْفَ الْأَنْوَارِ، فَتَرُكُوا يَطْرُقُونَ فِي الْأَرْضِ. فَالسَّبْعُونَ الْأَوَّلَى يَذْكُرُونَ اسْمَ النَّبِيِّ ﷺ، وَتَرَادُّوا بِالْإِسْمِ الْإِسْمِ الْعَالِي - وَالْإِسْمِ الْعَالِي هُوَ الَّذِي يُسَمُّوهُ بِأَصْلِ الْمُسَمَّى وَمِنْ أَيِّ شَيْءٍ هُوَ وَبِإِذَائِدَةِ الْمُسَمَّى، فَيَعْلَمُ مِنْ جُودِ سَبْعِ لَفْظٍ هَذِهِ الْعُلُومَ وَالْمَعَارِفَ الْمُتَعَلِّقَةَ بِهِ - وَالسَّبْعُونَ الثَّانِيَةَ يَذْكُرُونَ قُرْبَهُ ﷺ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَنَبْرَ لَهْ ﷺ مِنْهُ، وَالسَّبْعُونَ الثَّالِثَةَ تُصَلِّي عَلَيْهِ ﷺ، وَتُرْوَاهُ ﷺ مَعَ الطَّوَائِفِ الثَّلَاثِ. فَتَكُونُ الثَّلَاثُ ذِكْرَ اسْمِهِ ﷺ، وَخُصُومِهِ بَيْنَهَا، وَمُسَافِدَتِهَا قُرْبَهُ ﷺ مِنْ رَبِّهِ عَزَّ وَجَلَّ. قَالَ: وَذَكَرُوهُ عَلَى الْأَرْضِ فَاسْتَقَرَّتْ، وَعَلَى السَّمَوَاتِ فَاسْتَقَلَّتْ، وَعَلَى مَقَاصِلِ ذَاتِ ابْنِ آدَمَ فَلَا تَقَلَّتْ بِإِذْنِ اللَّهِ تَعَالَى، وَعَلَى مَوَاضِعِ عَيْنَيْهِ فَتُفَحِّشُ بِالْأَنْوَارِ الَّتِي فِيهَا، فَهَذَا مَعْنَى قَوْلِهِ: (وَبَيْنَهُ أَنْسَقَتِ الْأَثَرَانِ). فَقُلْتُ - الْعَالِلُ هُوَ الشَّيْخُ عَلِيُّ بْنُ مَبَارَكٍ - فَهَذَا مَعْنَى قَوْلِ دَلَائِلِ الْخَيْرَاتِ: (وَبِالْإِسْمِ الَّذِي وَصَعْتَهُ عَلَى الْأَيْلِ فَأَقْلَمَ، وَعَلَى الْخَارِ فَاسْتَنَارَ، وَعَلَى السَّمَوَاتِ فَاسْتَقَلَّتْ، وَعَلَى الْأَرْضِ فَاسْتَقَرَّتْ،

وَعَلَى الْجِبَالِ قَرَسَتْ، وَعَلَى الْبِحَارِ فَجَرَتْ، وَعَلَى الْعُيُونِ كَبَعَتْ، وَعَلَى
السَّحَابِ قَامَطَرَتْ؟ فَقَالَ رَبِّي اللَّهُ عَزَّ وَجَلَّ: نَعَمْ، ذَلِكَ الْإِسْمُ هُوَ إِسْمُ نَبِيِّنَا
وَيَوْمَآذَا نَحْمَدُ مُحَمَّدًا ﷺ، فَيَبْرِكِيهِ تَكُونُ الْكَائِنَاتُ، وَاللَّهُ أَعْلَمُ.

The Prophet Intercedes for Hundreds of Billions

Another report from 'Ā'isha states:

178. The Messenger of Allah spent the night by my side then he rose from bed. I looked for him and did not find him, then I heard his movement as he prayed. I made ablution then stood in prayer behind him. The Messenger of Allah supplicated his fill that night. Then a great light came and illuminated the entire house. It stayed for as long as Allah willed then it disappeared, while the Messenger of Allah continued to supplicate. [Then another great light came and illuminated the entire house.] It stayed for as long as Allah willed [then it disappeared, while the Prophet continued to supplicate]. Then another light came, more powerful than all that preceded, to the point that if I had been searching for a mustard-seed in the house I could have picked it up. Then the Messenger of Allah ended his prayer. I asked, "Messenger of Allah, what was that light I saw?" He said, "Did you see that, 'Ā'isha?" I said yes. He continued: "I petitioned my Lord regarding my Nation, so He gave me one third of them; so I praised Him and thanked Him. Then I asked him for the rest, so He gave me the second third, and I praised Him and thanked Him. Then I asked Him for the third third, so He gave it to me, and I praised Him and thanked Him."²⁴⁹

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: بَاتَ رَسُولُ اللَّهِ ﷺ إِلَى جَانِبِي ثُمَّ اسْتَيْقَظَ
فَاسْتَوَحَّشْتُ لَهُ، فَسَمِعْتُ جَسَهُ يُصَلِّي، فَتَوَضَّأْتُ ثُمَّ جِئْتُ فَصَلَّيْتُ وَكَرَّاهُ،
فَدَعَا رَسُولُ اللَّهِ ﷺ مَا شَاءَ مِنَ اللَّيْلِ، فَجَاءَ نُورٌ حَتَّى أَضَاءَ أَيْتُ كُلِّهِ
فَمَكَتَ مَا شَاءَ اللَّهُ، ثُمَّ دَهَبَ وَرَسُولُ اللَّهِ ﷺ يَذْهَبُ، [ثُمَّ جَاءَ نُورٌ حَتَّى
أَضَاءَ أَيْتُ كُلِّهِ] فَمَكَتَ مَا شَاءَ اللَّهُ، [ثُمَّ دَهَبَ وَرَسُولُ اللَّهِ ﷺ يَذْهَبُ،]
ثُمَّ جَاءَ نُورٌ هُوَ أَشَدُّ مِنْ ذَلِكَ كُلِّهِ صَوْنًا حَتَّى لَوْ كَانَ الْخَرَدُ فِي بَيْتِي
فَبَسْتُ أَنْ أَلْقِيَهُ لَلْقَطْعَةِ، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا
هَذَا النُّورُ الَّذِي رَأَيْتُ؟ قَالَ: وَقَدْ رَأَيْتَهُ يَا عَائِشَةُ؟ قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ.
قَالَ: إِنِّي سَأَلْتُ رَبِّي فِي أُعْطِي فَأَعْطَانِي الثَّلَاثَ مِنْهُمْ، فَحَمْدُهُ وَشُكْرُهُ ثُمَّ
سَأَلْتُهُ الْبَقِيَّةَ فَأَعْطَانِي الثَّلَاثَ الثَّانِي، فَحَمْدُهُ وَشُكْرُهُ ثُمَّ سَأَلْتُهُ الثَّلَاثَ
الثَّالِثَ فَأَعْطَانِيَهُ فَحَمْدُهُ وَشُكْرُهُ. رَوَاهُ أَبُو نَعِيمٍ

The triple Divine Promise in the above report recurs in a number-specific sound hadith from Abū Umāma:

179. My Lord has promised me to bring 70,000 of my Community into Paradise without any account nor punishment, and with each thousand of them 70,000 more, and three such scoops from the scoops of my Lord.²⁵⁰

²⁴⁹ Abū Nu'aym, *Hilya* (10:130) sub Muhammad b. 'Amr al-Maghribi).

²⁵⁰ al-Tirmidhi, *Sunan* (*Sifat al-Qayma wal-raja'iq wal-wara'*; bāb 11, *hasan*); Ibn Majah, *Sunan* (*Zuhd, sifat Ummat Muhammad*); Ahmad (36:639 §22303); al-Baghawi, *Sharh al-Sunan* (15:164).

عَنْ أَبِي إِسْمَاعِيلَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ وَعَدَنِي رَبِّي أَنْ يَدْخِلَ الْجَنَّةَ مَنْ أَتَنِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ، مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا، وَثَلَاثَ حَيَاتٍ مِنْ حَيَاتِ رَبِّي التَّوَلَدِي وَحَسَنَهُ وَابْنَ مَاجِدِهِ وَاحِدٌ.

Other authentic versions clarify that the three Divine scoops are in addition to the figure of 70x70,000 given above:

180. [Abū Umāma al-Bāhilī:] "Allah has promised me to enter into Paradise 70,000 of my Community without account." Yazīd b. al-Akhnas said: "By Allah, that number in comparison to your Community is like the red fly inside the rest of the flies!" The Messenger of Allah said: "My Lord had promised me 70,000 and with each thousand 70,000, and He increased it for me with three scoops."²⁵¹

عَنْ أَبِي إِسْمَاعِيلَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَعَدَنِي أَنْ يَدْخِلَ مِنْ أُمَّتِي الْجَنَّةَ سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ. فَقَالَ يَزِيدُ بْنُ الْأَخْنَسِ السُّلَمِيُّ وَاللَّهِ مَا أَوْلَيْكَ فِي أُمَّتِكَ إِلَّا كَالذُّبَابِ الْأَصْهَبِ فِي الدُّبَابِ. فَقَالَ رَسُولُ اللَّهِ ﷺ كَانَ رَبِّي عَزَّ وَجَلَّ قَدْ وَعَدَنِي سَبْعِينَ أَلْفًا، مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا، وَثَلَاثَ حَيَاتٍ. أَحَدُ وَابْنِ أَبِي عَاصِمٍ وَالطَّبْرَانِيُّ وَالدَّبَّيْغِيُّ.

181. [Abū Sa'īd al-Anmārī, also known as Abū Sa'd al-Khayr al-Ansārī:] Truly my Lord has promised me that 70,000 of my Community will enter Paradise without account, each thousand of whom will intercede for another 70,000. After that my Lord will scoop up three [additional] scoops with His Hands. (Qays al-Kindī²⁵¹ Ahmad (36479-480 §22156) and others.

[the *Tāhī* sub-narrator] said: "I grabbed Abū Sa'īd by his garment and pulled him to me suddenly, and said: 'My father be sacrificed for you! Did you really hear this from the Messenger of Allah?'" Abū Sa'īd said: "Yes, I heard it with my two ears and my heart preserved it. Then this was computed before the Messenger of Allah and it reached four million and 900,000."²⁵² He said: "Truly this will cover, if Allah wills, all the emigrants of my Community," and Allah Most High will make up the difference for us from among our bedouins."²⁵³

عَنْ أَبِي سَعِيدٍ الْأَخْبَارِيِّ وَيُتَوَرَّفُ بِأَبِي سَعِيدٍ الْخَرِيرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ رَبِّي وَعَدَنِي أَنْ يَدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ، وَيَنْفَعُ كُلَّ أَلْفٍ لِسَبْعِينَ أَلْفًا، ثُمَّ يُحْتَجُّ رَبِّي ثَلَاثَ حَيَاتٍ بِكُلِّهِ قَالَ قَيْسٌ: فَاتَّخَذْتُ بِتَلَايِبِ أَبِي سَعِيدٍ فَجَذَبْتُهُ جَذْبَةً وَقُلْتُ: يَا أَبِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ هَذَا؟ قَالَ: نَعَمْ، يَا أَدْنَى وَوَعَاةَ قَلْبِي. فَحُسِبَ ذَلِكَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَبَلَغَ أَرْبَعُ أَلْفٍ أَلْفٍ وَبَنَعَ مِائَةَ أَلْفٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ ذَلِكَ يَسْتَوْصِبُ إِنْ شَاءَ اللَّهُ تَعَالَى مُهَاجِرِي أُمَّتِي وَيُوَفِّيْنَا اللَّهُ تَعَالَى مِنْ أَخْرَانَا. ابْنُ أَبِي عَاصِمٍ وَرَوَى نَحْوَهُ الطَّبْرَانِيُّ وَابْنُ نَعِيمٍ. وَفِي الْمَطْبُوعِ أَرْبَعُ مِائَةِ أَلْفٍ وَبَنَعَ مِائَةَ أَلْفٍ وَهُوَ بَيْنَ الْخَطَأِ.

182. [ʿUṭba b. ʿAbd al-Sulamī:] "Truly my Lord has promised me to enter into Paradise of my Community 70,000 without account, then to let 70,000 more follow each thousand, and then to scoop

²⁵² The text in Ibn Abī ʿĀsim has "four hundred million and 900,000" which is contradicted by the rest of the ḥadīth since 70x70,000 = 4,970,000.

²⁵³ Ibn Abī ʿĀsim, *Summa* (1:554-556 §835) and *Aḥḥād* (5:297-298 §1027). A slightly shorter wording is narrated in al-Tabarānī's *Kabīr* (22:304-305 §771) and *ʿawsat* (1:128-129 §404), and Abū Nuʿaym's *Maʿrifat* (sub Abū Sa'd al-Khayr al-Anmārī).

up with His hand three scoops." Umar said: *Allāhu akbar!* The Prophet continued: "He will let the first 70,000 intercede for their fathers and mothers, and I hope that Allah will put my Community in the first of the last two scoops."²⁵⁴

عَنْ عَبْدِ بْنِ عَبْدِ السَّلَمِيِّ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ رَبِّي وَعَدَنِي أَنْ يُدْخِلَ مِنْ الْجَنَّةِ سَبْعِينَ أَلْفًا يَغْفِرُ حَسَابِي ثُمَّ يُبَيِّعُ كُلَّ أَلْفٍ سَبْعِينَ أَلْفًا ثُمَّ يُجِيئُنِي بِكَفَّةٍ فَلَا فِ جَنَابٍ فَكَبَّرَ عَصْرُ، فَقَالَ النَّبِيُّ ﷺ: إِنَّ السَّبْعِينَ أَلْفَ الْأَوَّلَ يَنْفَعُهُمْ فِي آبَائِهِمْ وَأُمَّهَاتِهِمْ، وَأَرْجُو أَنْ يَجْعَلَ اللَّهُ أَهْلِي أَهْلِي الْجَنَابَاتِ الْأَوَّلِ الْآخِرِ. النُسْرِي فِي الْمَعْرِفَةِ وَالتَّارِيخِ وَالطَّبْرَانِيُّ وَابْنُ جَبَانَ وَاللُّغْطَلَةُ وَالْبَيْهَقِيُّ.

183. [al-Faḥrān b. 'Aṣīm:] We were sitting with the Prophet in the mosque when his gaze fell on a man walking in the mosque. He said: "Abū Fulān!" The man replied: "At your service, Messenger of Allah!" and he would not speak except he said "Messenger of Allah." The Prophet said: "Do you bear witness that I am the Messenger of Allah?" He said: "No." The Prophet said: "Do you read the Torah?" He said yes. "And the *Injīl*?" He said yes. "And the Qur'ān?" He said: "By the One in Whose Hand is my soul, if I wished I would read it." Then the Prophet made him swear and said: "Do you not find me mentioned in the Torah and the *Injīl*?" He replied: "We do find something identical to you, your Community, and your origin; and we were hoping that you would be among us. But when you came out, we feared that it might be you, so we investigated and we concluded that it was not you." The Prophet said: "Why so?" He said: "Because he will have with him 70,000 of his Community who will have no account and no punishment, whereas you only have with you a small group." The Prophet said: "By the One in Whose Hand is my soul, truly I am

that one, and truly they are my Community, and truly they are more than 70,000, and 70,000, and 70,000!"²⁵⁵

عَنِ الْقَلَانِ بْنِ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مُقَامًا مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ فَتَخَصَّ بَصَرُهُ إِلَى رَجُلٍ يَنْشِي فِي الْمَسْجِدِ فَقَالَ: يَا فُلَانُ! قَالَ: لَيْتَكَ يَا رَسُولَ اللَّهِ، وَلَا يَبْأَرُكَ الْكَلَامُ إِلَّا قَالَ: يَا رَسُولَ اللَّهِ. قَالَ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ: لَا. قَالَ: أَتَقْرَأُ التَّوْرَةَ؟ قَالَ: نَعَمْ. قَالَ: وَالْإِنْجِيلَ؟ قَالَ: نَعَمْ. قَالَ: وَالْقُرْآنَ؟ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَشَاءَ لَقَرَأْتَهُ، قَالَ: ثُمَّ تَأْتِدُهُ، قَالَ: مَا تَحْدُثُونِي فِي التَّوْرَةِ وَالْإِنْجِيلِ؟ قَالَ: نَحْمَدُ مِثْلَكَ وَمِثْلَ أَهْلِكَ وَنَحْمَدُكَ، وَكُنَّا نَرْجُو أَنْ تَكُونَ فِينَا، فَلَمَّا خَرَجْتَ تَحَوُّنًا أَنْ تَكُونَ أَيْتَ هُوَ، فَتَقْرَأُ قِرَاءَةً لَسْتَ أَيْتَ هُوَ. قَالَ: وَلِمَ ذَاكَ؟ قَالَ: إِنَّ مَعَهُ مِنْ أَهْلِي سَبْعُونَ أَلْفًا لَيْسَ عَلَيْهِمْ حَسَابٌ وَلَا عَذَابٌ، وَإِنَّمَا مَعَكَ تَقْرَأُ بَسْمًا، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَأَنَا هُوَ، وَلِأَنَّهُمْ لَا يَمُوتُونَ، وَلِأَنَّهُمْ لَا يَكْفُرُونَ مِنْ سَبْعِينَ أَلْفًا، وَسَبْعِينَ أَلْفًا. الْبَزَارِيُّ وَالطَّبْرَانِيُّ وَابْنُ جَبَانَ وَاللُّغْطَلَةُ وَالْبَيْهَقِيُّ.

The astronomical three thirds and three scoops are further confirmed by the following hadith from Anas narrated with strong chains:

184. "Truly Allah has promised me to put in Paradise 400,000 of my Community without any account." Abū Bakr said, "Increase us, O Prophet of Allah!" He said, "And like that," and he gathered up his two hands. Then Abū Bakr said, "Increase us, O Prophet of Allah!" He said, "and like that!" Then 'Umar said, "Enough, Abū Bakr!" but Abū Bakr said, "Let me be me, 'Umar! What would

²⁵⁴ Ibn Hibbān, *Saḥīḥ* (16:231-232 §7247), al-Faṣawṣ, *al-Ma'rifa wal-Tarikh* (2:341-342), al-Tabarānī, *Kaḥīr* (17:126-127 §312), al-Bayhaqī, *al-Ba'ith* (p. 169-170 §300).

²⁵⁵ al-Bazzāz, *Musnad* (9:144-145 §3700); al-Tabarānī, *Kaḥīr* (18:332-333 §854); Ibn Hibbān, *Saḥīḥ* (14:541-542 §6580); al-Bayhaqī, *Dalā'il* (6:273).

you lose if Allah entered all of us into Paradise?" Whereupon 'Umar exclaimed: "Truly Allah the Exalted, if He wants, will enter all His creation into Paradise with one hand." The Prophet said: "Umar speaks the truth."²⁵⁶

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَعَدَنِي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُنْثَى أَرْبَعِيَّةٍ أَلْبَ لَا حِسَابٍ. فَقَالَ أَبُو بَكْرٍ زِدْنَا يَا رَسُولَ اللَّهِ. فَقَالَ: وَهَكَذَا. فَخَتَا بِكَفَيْهِ وَجَمَعَهَا. فَقَالَ أَبُو بَكْرٍ: زِدْنَا يَا رَسُولَ اللَّهِ. فَقَالَ: وَهَكَذَا. فَقَالَ عُمرُ: دَفْنَا يَا أَبَا بَكْرٍ. فَقَالَ أَبُو بَكْرٍ: وَمَا عَلَيْكَ أَنْ تُدْخِلَنَا اللَّهُ كُلَّنَا الْجَنَّةَ؟ فَقَالَ عُمرُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ إِنْ مَسَاءَ أَدْخَلَ خَلْقَهُ الْجَنَّةَ بِكَفٍّ وَاحِدَةٍ. فَقَالَ النَّبِيُّ ﷺ صَدَقَ عُمرُ. رواه أحمد وعبد الرزاق بإسناد صحيح على شرط الشيخين.

Another version of the above events from Abū Hurayra shows Abū Bakr and 'Umar in reverse roles:

185. I asked Allah to let me intercede for my Community and He said: "You will have 70,000 who will enter Paradise without account." I said, "O my Lord, increase it for me." He said: "Truly there will be, for each thousand of them, another 70,000 who will enter Paradise without account." I said, "O my Lord, increase it for me." He said: "Truly, you will have this much," and he took one scoop from his front, one from his right, and one from his left. Abū Bakr said: "That is enough for us, Messenger of Allah." Then 'Umar said: "Abū Bakr, let the Messenger of Allah give us in abundance just as Allah gave us in abundance!" Abū Bakr said:

²⁵⁶ 'Abd al-Razzāq, *Musannaf* (11:286 §20556); Ahmad, *Musnad* (19:121-122 §12695); al-Tabarānī in *al-Saghir* (1:124), *al-Baghawī*, *Sharh al-Sunan* (13:163-164 §4335); al-Bayhaqī, *Asma'* (2:153-154 §721). Abū Nu'aym in the *Hilya* (2:234) narrates it with 100,000 instead of 400,000.

"We are nothing but a handful (*hafna*) from the handfuls of Allah Almighty." The Prophet said: "Abū Bakr speaks the truth."²⁵⁷

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ الشَّفَاعَةَ لِأُنْثَى فَقَالَ: لَكَ سَبْعُونَ أَلْفًا يُدْخِلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. فَقُلْتُ رَبِّ زِدْنِي. قَالَ: فَإِنَّ لَكَ مَعَ كُلِّ أَلْفٍ سَبْعِينَ أَلْفًا يُدْخِلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. فَقُلْتُ: رَبِّ زِدْنِي. قَالَ: فَإِنَّ لَكَ هَكَذَا، فَخَتَى بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: حَسْبُنَا يَا رَسُولَ اللَّهِ. فَقَالَ عُمرُ رَضِيَ اللَّهُ عَنْهُ: يَا أَبَا بَكْرٍ، دَفَعْ رَسُولُ اللَّهِ ﷺ بِكُمُ لَنَا كَمَا أَكْثَرَ اللَّهُ لَنَا. فَقَالَ أَبُو بَكْرٍ: إِنَّمَا نَحْنُ حَفْنَةٌ مِنْ حَفَنَاتِ اللَّهِ عَزَّ وَجَلَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ صَدَقَ أَبُو بَكْرٍ. ابن الجعد وحفاد في الزهد وابن أبي شيبة والأجوري والكلابي في معاني الأخبار.

A narration from Abū Bakr's son, 'Abd al-Rahmān b. Abī Bakr al-Siddiq, reveals 'Umar repeatedly asking the Prophet to intercede for more:

186. "Truly my Blessed Lord has given me 70,000 of my Community who will enter Paradise without account." 'Umar said: "Did you not ask Him for more?" The Prophet said: "I did ask Him for more and He gave me for each thousand an additional 70,000." 'Umar said: "Did you not ask Him for more?" The Prophet said: "I did ask Him for more and He gave me for each man an additional 70,000." 'Umar said: "Did you not ask Him for more?" The Prophet said: "He gave me this much." Al-Sahmī – Ahmad b. Hanbal's shaykh – spread out his hands and said: "He stretched out his arms," then he gestured in a scooping motion. Hishām b.

²⁵⁷ Ibn al-Jarūd, *Musnad* (2:1018-1019 §2951); Hammād, *Zuhd* (p. 135-136 §178); Ibn Abī Shayba, *Musannaf* (16:470-471 §32397); al-Ājurī, *Sharh al-Sunan* (2:1127-1228 §795); al-Kalābādhī, *Bayr* (1:238-239 §181).

al-Ḥassān = al-Sahmī's shaykh – said: "This, on the part of Allah, is impossible to compute."²⁵⁸

عن عبد الرحمن بن أبي بكر رضي الله عنهما أن رسول الله ﷺ قال: إنا ربي تبارك وتعالى أعطاني سبعين ألفاً من أمتي يدخلون الجنة بغير حساب، فقال عمر رضي الله عنه: فهلاً استزدته؟ قال: قد استزدته، فأعطاني مع كل رجل سبعين ألفاً، فقال عمر رضي الله عنه: فهلاً استزدته، فقال: بني ألفاً – سبعين ألفاً، فقال: فهلاً استزدته؟ قال: قد استزدته، فأعطاني مع كل رجل سبعين ألفاً، فقال عمر رضي الله عنه: فهلاً استزدته، فقال: أعطاني ملكاً، وقرح عبد الله بن بكر – السهمي شيخ أحمد – بين يديه وقال عبد الله: وبسط باصبعه، وحنا عبد الله. وقال هشام – أي هشام بن حسان شيخ السجعي – وهذا من الله لا يدري ما عدده. أحمد وأبو يعلى والطبراني والبرار.

The Sufi hadith master Abū Bakr al-Kalābādhī (d. 380/990) said:

187. There are two meanings in the Prophet's scooping from his right and his left: abundance and admixture (*al-kathra wal-ikhtilāq*). This is because someone who scoops up right and left does not make any difference in what he takes; he does not pick and choose or leave something out, but rather takes whatever ends up in his grasp no matter what it is and no matter in what condition....²⁵⁹

قال الكلاباذي رحمه الله في بحر الفوائد: في حبيته النبي ﷺ عن يمينه وشماله مَعْيَان: الكثرة والإختلاط، وذلك أن من حَبَّ حَبَّ عَنْ يَمِينِهِ وَشِمَالِهِ لَا يُمَيِّزُ

²⁵⁸ Ahmad, *Musnad* (3:232-233 §1706); al-Bazzār, *Musnad* (6:234 §2268); al-Jābirī, *Musnad al-Shāmīyīn* (4:382 §3612).
²⁵⁹ al-Kalābādhī, *Boḥr* (1:239).

وَلَا يَجْتَازُ فَيَأْخُذُ شَيْئاً وَيَدْعُ آخَرَ، وَلَكِنَّهُ يَأْخُذُ مَا حَصَلَ فِي قَوْصِهِ مِنْ أُمَّيَّةٍ كَانَتْ، وَعَلَى أَيْ صِفَةٍ كَانَتْ، وَمَا كَانَتْ مِنَ الْعَدُوِّ. وَلَكَانَ النَّبِيُّ ﷺ أَعْلَمَ بِحَبِيَّتِهِ أَنَّ الَّذِينَ سَمِعَهُمُ اللَّهُ تَعَالَى يَجْعَلُهُمْ فِيهِمْ كَجَوْزِ الْعَدَدِ كَثْرَةً وَالصَّغَةِ جِزْماً، وَلَكَانَ يُقْرَأُ: سَمِعَنِي اللَّهُ تَعَالَى فِي أَمْتِي بِعَلَاةٍ مِنَ الْكَثْرَةِ لَا تُحْصَى عَدَدُهُمْ، وَلَا يُعْرَفُ أَوْصَالُهُمْ مُبِينَتَيْنِ كَانُوا أَوْ مُحْشِنَتَيْنِ، أَصْحَابُ صَغَائِرٍ كَانُوا أَوْ كَبِيرٍ. يَدُلُّ عَلَى ذَلِكَ قَوْلُهُ ﷺ: سَمَاعِي لِأَهْلِ الْكِبَائِرِ مِنْ أَمْتِي.

The first batch of these saved souls will appear on the Resurrection in the form of full moons as narrated from Abū Hurayra:

188. I petitioned my Lord and He promised me to enter into Paradise, of my Community, 70,000 in the form of the full moon. I asked Him for more, so He gave me more, with each thousand 70,000 more. I said: "O my Lord, what if those are not of the emigrants of my Community?" He said: "In that case I will complete them for you with the Bedouins."²⁶⁰

عن أبي هريرة عن رسول الله ﷺ أَنَّهُ قَالَ سَأَلْتُ رَبِّي عَزَّ وَجَلَّ قَوْلِي أَنِّي يُدْخِلُ مِنِّي أُمَّيَّةٍ سَبْعِينَ أَلْفًا عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَذْرِ فَاسْتَوْدْتُ قَوْلِي مَعَ كُلِّ أَلْفٍ سَبْعِينَ أَلْفًا فَقُلْتُ أَيُّ رَبِّ إِنَّمَا يَكُنْ هَؤُلَاءِ مُهَاجِرِي أَمْتِي قَالَ إِذْنًا أَكْمَلْتُهُمْ لَكَ مِنَ الْأَعْرَابِ. أحمد وابن الأعرابي في المعجم والبيهقي.

Another wording of the same narration from Abū Hurayra implies that (i) all the batches of 70,000 will be negotiating the Bridge

²⁶⁰ Ahmad, *Musnad* (14:326-327 §8707); Ibn al-A'rābi, *Mu'jam* 3:401 §1397); al-Bayhaqi, *al-Ba'ith* (p. 229 §460).

overpassing Hellfire but (ii) at different speeds and (iii) their light will be protecting them from its blaze:

189. "Truly I will be passing [the Bridge] with a host of 70,000 in the image of the full moon, like lightning." They said: "Messenger of Allah, only 70,000 will enter Paradise?" He said: "With each thousand of them there will be 70,000 more. They will be passing like the wind; then like race horses; then like travelling camels; then like a man running. The last of those who pass over the Bridge will be a man with a thin strand of light on his thumb. The Fire will burn him in places, so they will take him to the River of Life and wash him."²⁶¹

رجاءً ينفذ: أَيَّ أَمْرٍ فِي زُفْرَةِ سَبْعِينَ أَلْفًا عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ النَّبَرِ كَهَيْئَةِ الزُّبُرِ. قَالُوا يَا رَسُولَ اللَّهِ مَا يَدْخُلُ الْجَنَّةَ قَبْرٌ سَبْعِينَ أَلْفًا قَامًا قَالَ: مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا ثُمَّ يَمُوتُونَ كَالرِّيحِ وَكَحَضَرِ الْفَرَسِ وَكَأَيَّامِاعِ الْبَعِيرِ وَكَعَدِّ الزُّجْلِ ثُمَّ يَكُونُ آخِرُ مَنْ يَمُرُّ عَلَى الصِّرَاطِ رَجُلٌ يَكُونُ عَلَى إِيَّامِهِ كَعَدِّ النُّعْلِ مِنْ ثَوْبٍ فَتُصِيبُ النَّارُ رِيشَهُ فَيَنْطَلِقُ بِهِ إِلَى نَهْرِ الْحَيَاةِ فَيَسْبُلُونَ الدَّرَقِطِي وَأَبُو نَعِيمٍ. وَفِي الْبَابِ مَنْ عَامِرُ بْنُ صَمِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَيْسَ رَسُولُ اللَّهِ ﷺ قَلْبًا لَا يَخْرُجُ إِلَّا إِلَى صَلَاةٍ مَكْتُوبَةٍ. الْحَدِيثَ رَوَاهُ الطَّبْرَانِيُّ سَدًّا وَبِالْبَيْتِ.

The Companion 'Amir b. 'Umayr narrates something similar in a hadith beginning "The Prophet for three days did not come out except for the obligatory prayer..."²⁶² This shows that the Prophet

²⁶¹ al-Daraqutni, *al-Ma'adifi wal-Muhallifi* (2:846); Abu al-Shaykh, *Tabaqāt* (2:351-352 §283).

²⁶² al-Tabarāni, *al-Kabīr* cf. al-Haythamī, *Majma'* (10:410); Ibn Sa'd, *Tabaqāt* (9:73 §3761) sub 'Amr b. 'Umayr'; and al-Bayhaqi, *al-Ba'ith* (p. 229 §460) cf. al-Basīṭ, *Hadīf* (8:248 §7890).

was engaged in a deep Divine negotiation that caused him to absent himself for days as confirmed by the following narration from Abū Ayyūb al-Anṣārī:

190. The Messenger of Allah came out to see them and said: "Truly my Lord gave me the choice between 70,000 who will enter Paradise with complete amnesty, without any account, or, on the other hand, a scoopful [*var.* hidden gift (*khafī'a*) on his part." A man said: "Messenger of Allah, let your Lord scoop for you!" [*var.* Messenger of Allah, your Lord keeps that hidden?]. Then the Messenger of Allah went back in. He came out again saying *Allāhu akbar!* and he said: "Truly my Lord has given me more, for every thousand 70,000 more will follow, and He will reserve the additional scoop with Him" [*var.* He will keep the hidden gift with Him]. Abū Rūhm [the *Tābiṭ* sub-narrator] said: "Abū Ayyūb, how much do you think the Divine scoop is?" [*var.* What do you think the gift hidden for the Messenger of Allah is?]. People chewed him out [*ladl*, and said: "How dare you ask about the hidden gift of the Messenger of Allah?"] but Abū Ayyūb said: "Leave your friend [*var.* the man] alone. I will inform you about the scoop [*var.* hidden gift] of the Prophet as I think, or rather as I know for sure. The scoop [*var.* hidden gift] of the Prophet is that he will say: "My Lord! Whoever witnesses that there is no god but You, alone, without partner, and that Muhammad is Your servant and Your Messenger, then his heart confirms what his tongue said, then Paradise is guaranteed for him [*var.* then enter him Paradise]."²⁶³

عَنْ أَبِي الْيَرْبِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَيْهِمْ فَقَالَ إِنَّ رَبِّي عَزَّ وَجَلَّ خَبَّرَنِي بِأَنَّ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ صَفْوًا يَمُرُّ حَسَابٌ وَيَبْنَ الْحَيَّةُ عِنْدَهُ. فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ يُخْبِي لَكَ رَبُّكَ. فَقَدَحِلَ رَسُولُ اللَّهِ ﷺ ثُمَّ خَرَجَ إِلَيْهِمْ وَهُوَ يَكْبَرُ فَقَالَ: إِنَّ رَبِّي عَزَّ وَجَلَّ رَاقِي يَبْنِعُ كُلَّ أَلْفٍ سَبْعُونَ

²⁶³ al-Tabarāni, *Kabīr* (4:127 §3882); Abū Nu'aym, *Hibya* (1:362-363). The variants and addendum are narrated in Aḥmad, *Musnad* (38:491 §23505).

أَلْفًا وَلَحْنَةً عِنْدَهُ، قَالَ أَبُو رُفَيْمٍ: يَا أَبَا أَيُّوبَ، وَمَا تَعْمُرُ حَبِيبَةَ اللَّهِ؟ فَأَكْرَمَهُ النَّاسُ بِأَتَوَاعِيهِمْ، فَقَالَ أَبُو أَيُّوبَ: دَعُوا صَاحِبَكُمْ، أَخْبِرْكُمْ عَنْ حَبِيبَةِ النَّبِيِّ ﷺ كَمَا أَطُنُّ بِلَ كَالْمُسْتَقِينَ. حَبِيبَةُ النَّبِيِّ ﷺ أَنْ يَقُولَ: رَبِّ مَنْ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، ثُمَّ يَصْدُقُ قَلْبُهُ لِسَانَهُ، وَجَبَتْ لَهُ الْجَنَّةُ. أَحْمَدُ وَالطَّبْرَانِيُّ وَأَبُو نَعِيمٍ.

Thus the Prophet interceded and was given two forms of intercession: a number-specific intercession for 70,000 then 70 times that, and an unspecified Divine intercession consisting of one to three scoops.

Similar to that already narrated from his son 'Abd al-Rahmān, Abū Bakr's own version cites a number-specific intercession for 70,000²⁶⁴.

191. I was given 70,000 who will enter Paradise without account. Their faces will be like the full moon and their hearts will all conform to the heart of a single man. I asked my Lord for more, so He increased me, for each one, 70,000 more. Abū Bakr said: "We considered it to apply to townspeople and include deserts."²⁶⁴

عَنْ أَبِي بَكْرٍ الصَّدِيقِ قَالَ رَسُولُ اللَّهِ ﷺ أُعْطِيتُ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَذْرِ وَقُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، فَاسْتَوْدْتُ رَبِّي عَزَّ وَجَلَّ فَوَاقِنِي مَعَ كُلِّ وَاحِدٍ سَبْعِينَ أَلْفًا. قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَوَاقِنْتُ أَنَّ ذَلِكَ آتٍ عَلَى أَهْلِ الثَّرَى وَمُضِيبٌ مِنْ حَقَائِقِ الْأَبْوَادِي. أَحْمَدُ وَأَبُو يَعْلَى. فِي الْبَابِ عَنْ عَمْرِو بْنِ حَزَمٍ عِنْدَ الْبَيْهَقِيِّ.

²⁶⁴ Al-Jumad, *Musnad* (1:203 §227, Abū Ya'īn, *Musnad* (1:104-105 §112).

The same is narrated from the Companion 'Amr b. Ḥazm,²⁶⁵

for further confirmation of all that preceded al-Kalābādhī and Inām al-Ghazālī (450-505/1058-1111) cited yet another version of the triple light report from 'Ā'isha:

192. One night I noticed that the Prophet was missing. I looked for him and found him in a small room, praying. I saw three lights over his head. When he finished his prayer he said: "Who is there?" I said: "It is I, 'Ā'isha, Messenger of Allah." He said: "Did you see the three lights?" I said "Yes, Messenger of Allah." He said: "A visitor from my Lord came and gave me the glad tidings that Allah Most High will bring into Paradise, of my Community, 70,000 without account and without punishment. Then another visitor from my Lord came in the second light and gave me the glad tidings that Allah Most High will bring into Paradise, of my Community, for each one of the 70,000, another 70,000 without account and without punishment. Then another visitor from my Lord came in the third light and gave me the glad tidings that Allah Most High will bring into Paradise, of my Community, for each one of the squared 70,000, another 70,000 without account and without punishment. I said, 'O my Lord, my Community does not reach that number?' He replied: 'They will be completed with the Bedouins, those that neither pray nor fast.'²⁶⁶

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَأَبْصَعُهُ - وَفِي رَوَاةٍ: فَأَبْصَعُهُ - فَإِذَا مُورٌ فِي مَشْرُوبَةٍ يُصَلِّي، فَرَأَيْتُ عَلَى رَأْسِهِ أُنُورًا ثَلَاثَةً. فَلَمَّا فَصَى صَلَاتَهُ قَالَ: مَعَهُمْ مِنْ هَذِهِ؟ قُلْتُ: أَنَا عَائِشَةُ يَا رَسُولَ اللَّهِ. قَالَ: كُلُّ رَأْيٍ الْأُنُورِ الثَّلَاثَةِ؟ قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ. فَقَالَ: إِنَّ آيَاتِي آتَانِي مِنْ رَبِّي

²⁶⁵ al-Bayhaqī, *Shu'ab* (1:429 §264).

²⁶⁶ al-Kalābādhī, *Barh* (2:648-649 §756); al-Ghazālī, *Faysal* (p. 82-83) cf. Sherman Jackson, *On The Boundaries of Theological Tolerance in Islam: Abū Ḥamid al-Ghazālī's Faysal al-Tafrīq* (Oxford: Oxford University Press, 2002) p. 125-126. Cf. Ibn Hajar, *Fath* (11:411 *Riqāq, yaakhul al-Janna sab ina aljan bi-ghayri ḥisāb*).

يَسِّرُنِي أَنَّ اللَّهَ تَعَالَى يُدْخِلُ الْجَنَّةَ مِنْ أُمَّي سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ وَلَا يَسِّرُنِي أَنَّهُ أَتَانِي فِي الثُّورِ الثَّانِي آتٍ مِنْ رَبِّي فَيَسِّرُنِي أَنَّ اللَّهَ تَعَالَى يُدْخِلُ الْجَنَّةَ عَذَابٍ مِنْ أُمَّي، مَكَانَ كُلِّ وَاحِدٍ مِنَ السَّبْعِينَ أَلْفًا، سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ وَلَا مِنْ أُمَّي، ثُمَّ أَتَانِي فِي الثُّورِ الثَّلَاثِ آتٍ مِنْ رَبِّي فَيَسِّرُنِي أَنَّ اللَّهَ تَعَالَى يُدْخِلُ عَذَابٍ مِنْ أُمَّي، مَكَانَ كُلِّ وَاحِدٍ مِنَ السَّبْعِينَ أَلْفًا الْمَضَاعِفَةِ، سَبْعِينَ أَلْفًا ابْنَةً مِنْ أُمَّي، فَقُلْتُ: يَا رَبِّ لَا تَبْلُغْ هَذَا أُمَّي؟ قَالَ: يُكْمَلُونَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. وَفُتِّمَ كَلِمَةً بَيَانِيَةً مَعْنَاهَا مَا أَمَرَكُمْ مَا شَأْنَكُمْ؟ نَهَابَهُ. الْغَرَالِدُ وَأَوْرَدَهُ حُجَّةَ الْإِسْلَامِ الْغَزَالِي فِي كِتَابِ فِصْلِ التَّفَرُّقَةِ. قَالَ الْحَافِظُ ابْنُ حَجَرٍ فِي الْفَتْحِ سَنَدَهُ وَاهٍ. وَفُتِّمَ كَلِمَةً بَيَانِيَةً مَعْنَاهَا مَا أَمَرَكُمْ مَا شَأْنَكُمْ؟ نَهَابَهُ.

Al-Kalābādī commented:

193. Scholars differed over who is meant by "the Umma." Some said they are the people of the Islamic religion while others said they are everyone the Prophet was sent to and on whom the proof of his call is binding. The latter are of different types: (i) those he was sent to and who were summoned to Islam but did not respond, such as those who belong to the religious communities of the Christians, the Jews, and all the Polytheists. These all will not enter Paradise until the camel passes through the eye of the needle (7:40). (ii) Those who were summoned and responded; but they did not follow him with regard to practicing whatever their acceptance made obligatory on them: these are believers who accepted the call to the oneness of God, the Messengership of the Prophet, and the truth of everything he brought, even if they did not put into practice what they were commanded, due to indifference, isolation, or transgression. These are all part of the Community of Summoning and of Responding (*ummat al-da'wa wal-ijāba*), but not the Community of Following (*ummat al-ittibā*).

(iii) Those who accepted what they were summoned to and practiced what they were commanded. These are of the Community of Summoning, Responding, and Following.²⁶⁷

قال الكلاباذي في بحر النور:

اِخْتَلَفَ النَّاسُ فِي الْأَمَّةِ مِنْ هُمْ؟ فَقَالَ قَوْمٌ: أَهْلُ الْمِلَّةِ؛ وَقَالَ آخَرُونَ: كُلُّ مَبْعُوثٍ إِلَيْهِ وَلَوْ مَعَهُ الْحُجَّةُ بِالْدَّعْوَةِ. وَهَؤُلَاءِ يَخْتَلِفُ آخَرَاهُمْ، فَمِنْهُمْ مَنْ يُعَيِّنُ إِلَيْهِ وَدَّعِيَ فَلَمْ يَجِبْ كَأَهْلِ الْأَدْيَانِ مِنْ أَهْلِ الْكِتَابِ وَسَائِرِ الْمُشْرِكِينَ: فَهَؤُلَاءِ ﴿لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾. الْآيَةُ مِنْ سُورَةِ الْأَعْرَافِ. وَمِنْهُمْ مَنْ دَّعِيَ فَأَجَابَ الدَّعْوَةَ، وَلَمْ يَتَّبِعْ مِنْ جِهَةِ اسْتِغْنَاءٍ مَا لَزِمَهُ بِالْإِجَابَةِ؛ فَهَؤُلَاءِ مِنْ يَأْجُزِيهِ إِلَى مَا دَّعِيَ إِلَيْهِ مِنْ تَوْحِيدِ اللَّهِ وَرِسَالَةِ النَّبِيِّ ﷺ وَبِرَّاءِ جَاءَهُ بِهِ آيَةٌ حَتَّى وَإِنْ لَمْ يَسْتَعْمِلْ مَا أَمَرَ بِهِ تَسَاهُلًا عَنْهُ وَخَلَاةً وَتَجَوُّزًا، فَهُمْ مِنْ أَمَّةِ الدَّعْوَةِ وَالْإِجَابَةِ وَلَيْسُوا مِنْ أُمَّةِ الْإِتِّبَاعِ. وَمِنْهُمْ مَنْ أَجَابَ إِلَى مَا دَّعِيَ وَاسْتَعْمَلَ مَا أَمَرَ بِهِ: فَهَؤُلَاءِ مِنْ أَمَّةِ الدَّعْوَةِ وَالْإِجَابَةِ وَالْإِتِّبَاعِ.

The basic wording of all the above narrations is narrated in the two *Ṣaḥīḥs* and *Sunan* through several Companions.²⁶⁸ The totality of the reports show the following literal scenarios of intercession in ascending order of magnitude.²⁶⁹

²⁶⁷ al-Kalābādī, *Bayr al-Fawā'id* (2:649).

²⁶⁸ al-Bukhārī, *Ṣaḥīḥ* (Tibh, man lam yarqi; Libās, al-burūd wal-ḥibār wal-shamlā; and *Riqāq, yaḥkhuḥu al-janna sab uwa alfan bi-ghayri ḥisāb*). Muslim, *Ṣaḥīḥ* (Imān, al-dalīl alā dukhul al-jannat min al-muslimīn al-janna bi-ghayri ḥisāb and *Ṣīḡat al-Ḥayāma, nuzul ahl al-janna*); etc.

²⁶⁹ Cf. al-Buṣṭī, *Itihāf* (8:244-245 *Bāb fi-man yaḥkhuḥu al-janna bi-ghayri ḥisāb*).

- (i) Intercession for 70,000: narrated from Ibn 'Abbās, Abū Sa'īd al-Khudrī, Imrān b. Ḥusayn, Abū Hurayra, Anas b. Mālīk, Saḥl b. Sa'd al-Sā'idī, Damiḍan b. Zur'a, Jābir b. 'Abd Allāh, Rifā'a b. 'Arāba, Samura b. Jundub and others. This is the most heavily documented and authentic category.
- (ii) Intercession for 70,000 x 3 = 210,000: narrated from Falān b. 'Āsim.
- (iii) Intercession for 400,000 plus two scoops: Anas.
- (iv) Intercession for 70,000 x 70 = 4,900,000 plus one scoop: Abū Ayyūb.
- (v) Intercession for 70,000 x 70 = 4,900,000 plus three scoops: narrated from Abū Umāma, Abū Sa'īd al-Anmārī, 'Uba b. 'Abd, and Abū Hurayra. This is the second most heavily documented and authentic category.
- (vi) intercession for 70,000 x 70,000 = 4,900,000,000 plus one scoop: narrated from Abū Bakr, 'Abd al-Rahmān b. Abī Bakr, and 'Amr b. Ḥazm.
- (vii) Intercession for 70,000 x 70,000 x 70,000 = 343 billion: narrated from 'Ā'isha; likewise intercession for all three thirds of the *Umma*.

"70,000" and Its Multiples Denote Over-Abundance

The Ottoman exegete Abū al-Su'ūd al-'Imādf (898-982/1492-1574) in his language-oriented commentary of the Qur'ān pointed out that the number seven and its decimal multiples denote abundance and perfection:

194. Usage of seven, 70, 700 etc. is widespread in the sense of unqualified abundance because seven comprises all the numerical subdivisions so it is as if the number par excellence. It was said

that it is the most complete of numbers because it encompasses them all in essence and because six is the first perfect number,²⁷⁰ since it is equal to the integrals that are its divisors, since its half is three, its third is two, and its sixth is one, which totals six. Add one and you get seven, so you get complete perfection, since there is no rank after perfection except perfection. Then 70 is the boundary of perfection – since decimals form the boundaries of units – and 700 is the boundary of the boundary.²⁷¹

VI: HIS PRE-EXISTENT UNIVERSAL INTERCESSION

قال الإمام المفتر أبو السُّعُود الجهادي رحمه الله في تفسيره إرشاد العقل السليم إلى مزايا الكتاب الكريم في قول الله تعالى ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ (٢٤):

قَدْ سَاعَ اسْتِعْثَالُ السَّبْعِينَ وَالسَّبْعِيَّاتِ فِي مُطْلَقِ الْكَثْرِ لِاسْتِثْنَاءِ السَّبْعَةِ عَلَى جُلَّةِ أَقْسَامِ الْعَدَدِ فَكَأَنَّمَا الْعَدَدُ بِأَسْرِهِ. وَقِيلَ هِيَ أَكْثَلُ الْأَعْدَادِ لِحُمُومِهَا مَعَانِيهَا وَلَا أَنَّ السَّبْعَةَ أَوَّلُ عَدَدٍ تَامَ لِعَمَادِلِ أَجْزَائِهَا الصَّحِيحَةِ إِذْ يَضْمَعُهَا ثَلَاثَةٌ وَثَلَاثُهَا اثْنَانِ وَمُسَدَّسُهَا وَاحِدٌ وَجُمْلَتُهَا سِتَّةٌ وَهِيَ مَعَ الرَّاحِدِ سَبْعَةٌ، فَكَانَتْ كَامِلَةً إِذْ لَا مَرْتَبَةَ بَعْدَ التَّامِّ إِلَّا الْكَتَامُ. ثُمَّ السَّبْعُونَ عَاقِبَةُ الْكَتَامِ إِذْ الْأَحَادُ عَاقِبَتُهَا الْعَشْرَاتُ، وَالسَّبْعِيَّاتُ عَاقِبَةُ الْعَاقِبَاتِ.

²⁷⁰ A perfect number is an integer that is equal to the sum of its divisors such as 6 = 3+2+1. The next three perfect numbers are 496, 8,128, and 33,550,336.
²⁷¹ Abū al-Su'ūd, *Irsād al-'Aql al-Salīm* (sub 9:80). Cf. "The number 7 has for the Arabs the symbolical significance of perfection, especially in theological matters," Muṣṭafā Sādiq al-Rāfi'ī (d. 1356/1937), *Liḥẓat al-Qur'ān wal-Balāghat al-Nabawiyya*, 9th ed. (Beirut: Dār al-Kitāb al-'Arabi, 1393/1973) p. 68.

The triple flash and Divine Promise in 'Ā'isha's report also resemble another triple flash and Divine Promise that occurred at the shattering of the rock at the time the Prophet and his Companions were preparing for the Battle of the Trench as narrated by 'Amr b. 'Awf al-Muzani:

195. A white, round rock emerged before us from the trench. It broke our blades and caused hardship. We complained to the Prophet. He took the pick from Salīmān and struck the rock, cracking it, whereupon a great light glimmered, illuminating Madīna from one boundary-stone to another until it seemed like a light in the midst of a dark night. The Messenger of Allāh exclaimed *Allāhu Akbar!* Then he struck it a second time and cracked it, whereupon a great light glimmered, illuminating Madīna from one boundary-stone to another. He exclaimed *Allāhu Akbar!* Then he struck it a third time and shattered it, whereupon a great light glimmered, illuminating al-Madīna from one boundary-stone to another. He exclaimed *Allāhu Akbar!* We said: "Messenger of Allāh, we saw you strike and lightning came out like waves, and we saw you exclaim *Allāhu Akbar!*" He said: "The first time, the palaces of al-Hīra and Kisrā's Madā'in were illuminated for me as bright as the canine teeth of a dog, and Jibrīl informed me that my Community would prevail over them. The second time the palaces of the red in Byzantine lands were illuminated for me as bright as the canine teeth of a dog, and Jibrīl informed me that my Community would prevail over them. The third time the palaces of Šan'ā' were illuminated for me as bright as the canine teeth of a dog, and Jibrīl informed me that my Community would prevail over them. The third time the palaces of Šan'ā' were informed me that my Community would prevail over them. So receive the glad tidings of victory!" Hearing this, the hypocrites said: "Muhammad is telling you that he is seeing the palaces of al-Hīra and al-Madā'in from Yathrib and that you will conquer them and here you are entrenching yourselves, unable to have the upper hand!" At that time was revealed *And When the hypocrites, and those in whose hearts is a disease, were saying: Allah and His Messenger promised us nothing but delusion (33:12).*²⁷²

²⁷² Ibn Sa'd, *Tabaqāt* (4:83); *Tafsīr* of al-Tabarī, Ibn Abī Hātim, al-Wahidī, al-Thaḥaṭī, and al-Baghawī (*sub* 33:12); al-Tabarī, *Tārīkh* (2:568-570); al-Bayhaqī, *Dalā'il* (3:418-419); and *musnā* from Qatāda by al-Tabarī in his *Tafsīr* (21:133) cf. Ibn Hishām, *Sīra*, (3/4:55-56) and Ibn Kathīr, *Bidāya* (4:101).

عَنْ عَمْرِو بْنِ عَوْفٍ الرَّبِّيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجْتُ لَنَا مِنَ الْخَنْدَقِ صَخْرَةً
يَبِيضَاءَ مُدَوَّرَةً فَكَسَرْتُ حَيْدَنَا وَثَقَلْتُ عَلَيْنَا فَشَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ
فَأَخَذَ الْيَوْمَ مِنْ سَلْمَانَ فَضَرَبَ الصَّخْرَةَ ضَرْبَةً صَدَعَهَا وَبَرَقَتْ مِنْهَا بَرَقَةٌ
أَضَاءَ مَا بَيْنَ لَابِتَيْ الْمَدِينَةِ حَتَّى لَكَانَ مِصْبَاحًا فِي جَوْفِ لَيْلٍ مُظْلِمٍ كَبِيرٍ
رَسُولُ اللَّهِ ﷺ ثُمَّ ضَرَبَهَا الثَّانِيَةَ فَصَدَعَهَا وَبَرَقَتْ مِنْهَا بَرَقَةٌ أَضَاءَ مَا بَيْنَ لَابِتَيْهَا
فَكَبَّرَ ثُمَّ ضَرَبَهَا الثَّالِثَةَ فَكَسَرَهَا وَبَرَقَتْ مِنْهَا بَرَقَةٌ أَضَاءَ مَا بَيْنَ لَابِتَيْهَا فَكَبَّرَ
فَقُلْنَا يَا رَسُولَ اللَّهِ قَدْ رَأَيْنَاكَ تَضْرِبُ فَيَخْرُجُ بَرَقٌ كَالنَّوْجِ وَرَأَيْنَاكَ تُكَبِّرُ
فَأَخْبَرَنِي جِبْرِئِيلُ أَنَّ أُنْتَنِي ظَاهِرَةٌ عَلَيْهَا وَأَضَاءَ لِي فِي الثَّانِيَةِ قُصُورُ الْحُمْرِ مِنْ
أَرْضِ الرُّومِ كَأَنَّهَا آيَاتُ الْكَلَابِ فَأَخْبَرَنِي جِبْرِئِيلُ أَنَّ أُنْتَنِي ظَاهِرَةٌ عَلَيْهَا
وَأَضَاءَ لِي فِي الثَّانِيَةِ قُصُورُ صَنْعَاءَ كَأَنَّهَا آيَاتُ الْكَلَابِ فَأَخْبَرَنِي جِبْرِئِيلُ أَنَّ
أُنْتَنِي ظَاهِرَةٌ عَلَيْهَا فَأَبْشَرُوا بِالنَّصْرِ فَقَالَ الْمُنَافِقُونَ يُخْبِرُكُمْ مُحَمَّدٌ أَنَّهُ يَنْصُرُ
مِنْ بَيْتِ قُصُورِ الْحِيرَةِ وَمَذَانِ كِسْرَى وَأَنَّهَا تُفْتَحُ لَكُمْ وَأَنْتُمْ تَحْفَرُونَ
الْخَنْدَقَ وَلَا تَسْتَطِيعُونَ أَنْ تَبْرُدُوا فَنَزَلَ ﴿وَإِذْ يَقُولُ الْمَصْنُفُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾ ﴿٢٧﴾ رواه ابن سعد
والرواحي في أسباب التورل والطبري وابن أبي حاتم والعلامي والبخاري جميعهم في
التفسير والطبري أيضا في التاريخ والبيهقي

Another version from Salmān states:

196. I was digging in one corner of the trench at which time one rock gave me difficulty. The Messenger of Allāh came near and saw my predicament. He came down and took the pick from my hands. Then he struck and a great spark flashed under the pick. He struck again and another spark flashed. He struck a third time and a third spark flashed. I said to him: "My father and mother be ransomed for you, Messenger of Allāh! What is that I saw flashing under the pick as you were striking?" He said: "Did you see it, Salmān?" I said yes. He continued: "The first time, He opened it, Yemen for me; the second time, He opened al-Shām and al-Maghrib for me; and the third time, he opened the East."²⁷³

قَالَ ابْنُ إِسْحَاقَ حَدَّثْتُ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ صَرَبْتُ فِي نَاحِيَةٍ مِنْ
الْحِثِّيِّ فَلَمَلَتْ عَلَيَّ صَخْرَةٌ فَعَصَفَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَهُوَ قَرِيبٌ مِنِّي
فَمَا رَأَيْتُ أَضْرِبُ وَرَأَيْتُ شِدَّةَ الْكَانِ عَلَيَّ تَزَلُّ فَآخَذَ الْمِوَلَ مِنْ يَدَيَّ فَصَرَبَ
بِهِ قَرْبَةَ فَلَمَعَتْ تَحْتَ الْمِوَلِ بَرْقَةٌ ثُمَّ صَرَبَ صَرْبَةً أُخْرَى فَلَمَعَتْ تَحْتَهُ
بَرْقَةٌ أُخْرَى ثُمَّ صَرَبَ الثَّالِثَةَ فَلَمَعَتْ تَحْتَهُ بَرْقَةٌ أُخْرَى قُلْتُ يَا رَسُولَ اللَّهِ
يَا أَبَا أَنْتَ وَتَعْنِي مَا هَذَا الَّذِي رَأَيْتُ يَلْمَعُ تَحْتَ الْمِوَلِ وَأَنْتَ تَصْرِبُ بِهِ فَقَالَ
أَوْقَدْ رَأَيْتَ ذَلِكَ يَا سَلْمَانُ قُلْتُ نَعَمْ فَقَالَ أَمَّا الْأَوَّلُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ فَتَحَ
عَلَيَّ بِهَا الْيَمْنَ وَأَمَّا الثَّانِيَةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ فَتَحَ عَلَيَّ بِهَا الشَّامَ وَالْمَغْرِبَ وَأَمَّا
الثَّالِثَةُ فَإِنَّ اللَّهَ فَتَحَ عَلَيَّ بِهَا الْمَشْرِقَ ابْنُ هِشَامٍ وَابْنُ أَبِي

²⁷³ Narrated through Ibn Ishāq by Ibn Hishām, *Sīra* (3/4:175-176) and al-Bayhaqī, *Daʿiʾ il* (3:417-418) cf. Suyūfī, *Khasāʾ is* (1:378) and Ibn Kathīr, *Bidāya* (4:99-101).

VII

His Light Overpowers All Lights

"The Prophet Had No Shadow That Could Be Seen"

A consequence of the Prophet's aspect of light was his shadowlessness, a miraculous phenomenon that many scholars highlighted and documented, not only in the *Sīra* and "special exclusive characteristics" (*khasāʾ is*) genres but also in other genres such as *fiqh*.²⁷⁴

Ibn al-Jawzī in the chapter devoted to the beauty of the Prophet in *al-Iqtāʿ* cited from Ibn ʿAbbās the following report:

197. The Prophet did not have a shadow. When he stood in the sun his light would always overcome the light of the sun and when he stood near a candle his light would overcome its light.

قال ابن الجوزي في الوفا الباب التاسع والعشرون في ذكر حقه ﷺ عن ابن عباس رضي الله عنهما قال: لم يكن لرسول الله ﷺ ظل، ولم يلق مع شمسي ظل إلا غلب ضوءه ضوء الشمس، ولم يلق مع سراج ظل إلا غلب ضوءه على ضوء السراج

Al-Suyūfī said:

²⁷⁴ Ibn al-Jawzī, *Wafā* (p. 412 §664 *fi dhikri husnīh*); ʿIyād, *Shijāʾ* I:iv.28 (p. 462 §1126 *mā zahiru min al-ghayāʾ inda mawlidh*); Ibn al-Muḥaqqin, *Khasāʾ is* (p. 213); al-Suyūfī, *Khasāʾ is* (1:116 and 1:122) and *Ummūdhaj al-Labīb* (p. 88); al-Qastallānī, *Mawāṭib* (2:71 *wa-amma mastayidhu maʾa ashabih*); al-Qārī, *Sharḥ al-Shijāʾ* (1:505); al-Salīhī, *Subul al-Hudā* (2:12); al-Zurqānī, *Sharḥ al-Mawāṭib* (4: 253-254 *Shamaʾ il wa-lam yakan lahu zil*); and al-Nabhanī, *Hujjat Allāh* (p. 686). For *fiqh* sources see further down.

198. Ḥakīm al-Tirmidhī (d. 320/932) narrated from Dhakwān²⁷⁵ that one could see no shadow to the Messenger of Allāh whether in sunlight or moonlight. Ibn Sab' (440?-520?/1048-1126) said: "Among his characteristics is that his shadow did not cast itself on the ground and that he was a light – so that, when he walked in sunlight or moonlight, one could not see any shadow to him." A scholar said that what witnesses to the truth of this is his supplication "... and make me a light." Razm (d. 524/1130) explained it by the fact that his lights overcame all other lights.²⁷⁶

قال السوطي في المختصر الكبير والصغرى: أَخْرَجَ الْحَكِيمُ التِّرْمِذِيُّ عَنْ ذَوَّانٍ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يُرَى لَهُ ظِلٌّ فِي شَمْسٍ وَلَا قَمَرٍ. قَالَ ابْنُ سَبْعٍ: مِنْ تَخَصُّصِهِ أَنَّ ظِلَّهُ كَانَ لَا يَقَعُ عَلَى الْأَرْضِ وَأَنَّهُ كَانَ نُورًا فَكَانَ إِذَا مَسَى فِي الشَّمْسِ أَوْ الْقَمَرِ لَا يُنْظَرُ لَهُ ظِلٌّ. قَالَ بَعْضُهُمْ: وَيُشْهَدُ لَهُ حَدِيثُ قَوْلِهِ ﷺ فِي دُعَائِهِ وَاجْعَلْنِي نُورًا. وَقَالَ زَيْدٌ: يُعَلِّقُهُ أَتَوَارِدُ. ابْنُ سَبْعٍ يَضُمُّ الْبَاءَ وَاسْكَانَهَا وَهُوَ الْإِمَامُ الْخَطِيبُ أَبُو الرَّبِيعِ سَلَمَانَ بْنِ سَعِيدِ السَّبْتِيِّ صَاحِبَ (شفاء الصدور) والعنوان الكامل للكتاب – كما ذكره المؤلف في مختصره (المختصر): (شفاء الصدور في إيضاح البيان عن كشف حقائق البرهان في أعلام نبوة الرسول محمد بن عبد الله وخصائصه).

Al-Zurqānī (d. 1122/1710) mentioned all the above – adding Ibn al-Mubārak as a third primary source – then commented:

²⁷⁵ i.e. Abū Ṣāliḥ al-Sammān al-Zayyāt al-Madanī or Abū 'Amr al-Madanī Maḥlā 'Āṣḥā; both are trustworthy Successors. Thus the report is *muṣal* (missing the Companion-reporter) but confirmed by the report of Ibn 'Abbās. al-Zurqānī, *Sharḥ al-Mawāṭib* (4: 253-254 *Shamā'il, wa-lam yakun lahu zill*).

²⁷⁶ Al-Suyūfī, *Khasā'is* (1:116 and 1:122) and *Ummūdhaj al-Labīb* (p. 88).

جاء في شرح الزرقاني على المواب عند الكلام على مضي النبي ﷺ: وَيَقُولُ أَن يَكُونَ لَهُ ظِلٌّ زَوَاةَ الْحَكِيمِ التِّرْمِذِيِّ عَنْ ذَوَّانٍ مَوْلَى عَائِشَةَ وَرَوَاهُ ابْنُ الْمُبَارَكِ وَابْنُ الْجَوَازِيِّ عَنْ ابْنِ عَبَّاسٍ. وَقَوْلُهُ ﷺ فِي دُعَائِهِ وَاجْعَلْنِي نُورًا. وَالتَّوَرُّدُ لَا ظِلَّ لَهُ، وَبِهِ يَتِمُّ الْإِسْتِسْهَادُ. أَدَّ وَأُورِدَ مَجْمُوعُ فَتَاوَى الْأَزْهَرِ مِنْ أَجْوَدَةٍ وَفَتَاوَى لِنَهْرِ مَالِو 1997. وَفِي كِتَابِ النِّقَةِ: كَانَ إِذَا مَسَى ﷺ فِي الشَّمْسِ أَوْ الْقَمَرِ لَا يَظْهَرُ لَهُ ظِلٌّ، وَيُشْهَدُ لِذَلِكَ أَنَّهُ سَأَلَ اللَّهُ أَنْ يُجْعَلَ فِي جَمِيعِ أَغْصَانِهِ وَجْهَاتُهُ نُورًا، وَخَسَمَ بِقَوْلِهِ وَاجْعَلْنِي نُورًا. مِنْ أَسْنَى الْمَطَالِبِ فِي شَرْحِ رَوْضِ

199. Light does not have a shadow, and this makes the proof ironclad.²⁷⁷

200. The Prophet's shadowlessness was also mentioned among his unique aspects in the *fiqh* books of the Shāfi'ī and Hanbalī schools.²⁷⁸

جاء في شرح الزرقاني على المواب عند الكلام على مضي النبي ﷺ: وَيَقُولُ أَن يَكُونَ لَهُ ظِلٌّ زَوَاةَ الْحَكِيمِ التِّرْمِذِيِّ عَنْ ذَوَّانٍ مَوْلَى عَائِشَةَ وَرَوَاهُ ابْنُ الْمُبَارَكِ وَابْنُ الْجَوَازِيِّ عَنْ ابْنِ عَبَّاسٍ. وَقَوْلُهُ ﷺ فِي دُعَائِهِ وَاجْعَلْنِي نُورًا. وَالتَّوَرُّدُ لَا ظِلَّ لَهُ، وَبِهِ يَتِمُّ الْإِسْتِسْهَادُ. أَدَّ وَأُورِدَ مَجْمُوعُ فَتَاوَى الْأَزْهَرِ مِنْ أَجْوَدَةٍ وَفَتَاوَى لِنَهْرِ مَالِو 1997. وَفِي كِتَابِ النِّقَةِ: كَانَ إِذَا مَسَى ﷺ فِي الشَّمْسِ أَوْ الْقَمَرِ لَا يَظْهَرُ لَهُ ظِلٌّ، وَيُشْهَدُ لِذَلِكَ أَنَّهُ سَأَلَ اللَّهُ أَنْ يُجْعَلَ فِي جَمِيعِ أَغْصَانِهِ وَجْهَاتُهُ نُورًا، وَخَسَمَ بِقَوْلِهِ وَاجْعَلْنِي نُورًا. مِنْ أَسْنَى الْمَطَالِبِ فِي شَرْحِ رَوْضِ الطالب لشيخ الإسلام ذكرى الانصاري، ومثله في الفهر البهية في شرح البهية الوردية له، وفي حاشية الجمل على شرح المنهج لشيخ الإسلام، وقال غيرهما: أَمْ يَكُنْ لَهُ ﷺ فِي أَيِّ ظِلٍّ فِي الشَّمْسِ وَالْقَمَرِ لِأَنَّهُ تَوَرَّأَ وَالظِّلُّ تَوَخَّ ظِلْمَتُهُ ذَكَرَهُ ابْنُ عَقِيلٍ وَغَيْرُهُ وَيُشْهَدُ لَهُ أَنَّهُ سَأَلَ اللَّهُ أَنْ يُجْعَلَ فِي جَمِيعِ أَغْصَانِهِ وَجْهَاتُهُ نُورًا وَخَسَمَ بِقَوْلِهِ وَاجْعَلْنِي نُورًا. أَدَّ مِنْ كُتُفِ الْفِتْنَةِ عَنْ مَتْنِ الْإِنْفِاقِ لِلْبُهَّارِيِّ وَمُثْلُهُ فِي الْإِنْصَافِ لِلْمُرَادَوِيِّ وَمُطَالَبِ أُولَى النَّهْيِ فِي شَرْحِ غَايَةِ الْمُنْتَهَى لِلرَّمْلِيِّ.

²⁷⁷ al-Zurqānī, *Sharḥ al-Mawāṭib* (4: 253-254 *Shamā'il, wa-lam yakun lahu zill*).

²⁷⁸ Shuykh al-Islām Zakariyyā al-Anṣārī, *Asnā al-Maḥāṭib* (Iḥmīyya, 2001 ed. 3:107) and al-Ghūrār al-Baḥiyya (Iḥmīyya, 1997 ed. 4:91); al-Jamāl, *Ḥaṣḥat al-Manhaj al-Talīb* (Iḥmīyya, 1996 ed. 4:115); al-Buhārī, *Kaṣḥat al-Qinā' (Ālam al-Kunh*, 1997 ed. 5:31); al-Mardāwī, *Ḥaṣḥat al-Fiqh* (1995 ed. 8:43); and al-Rubayḥānī, *Maḥāṭib Uṭr al-Niḥā' (al-Maktab al-Islāmī, 1961 ed. 5:41).*

This miraculous phenomenon is mentioned three times in the Qur'an in relation to the hand of the Prophet Mūsā (20:22, 27:12, 28:32) as narrated by al-Baghawī from Ibn 'Abbās and Mujāhid:

201. On His saying *And thrust your hand within your wing, it will come forth while without hurt* (20:22) Mujāhid said it means "Thrust your hand under your amput, it will come out full of shining light with radiance like the light of the sun without defect." "Hurt" here means leprosy. Ibn 'Abbās said: "His hand shone with a blazing light night and day similar to the light of the sun and the moon."²⁷⁹

قال البغوي في معالم التنزيل: قَوْلُهُ تَعَالَى ﴿وَأَضْمُمُ يَدَكَ إِلَى جَنَاحِكَ﴾ أَيِ إِيَّاكَ، قَالَ مُجَاهِدٌ: تَحَتَّ عَضْدِكَ، وَجَنَاحُ الْإِنْسَانِ عَضْدُهُ إِلَى أَصْلِ إِيْطِهِ. ﴿وَنُخْرِجُ بَيْضًا﴾ بَيْرَةٌ مُسْرِقَةٌ وَلَهَا مُعَامُ كَضْمِهِ الشَّمْسِ ﴿مِنْ غَيْرِ سَوْءٍ﴾ مِنْ غَيْرِ عَيْبٍ، وَالسَّوْءُ هَاهُنَا بِمَعْنَى الْبَرَصِ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ لِيَدِهِ نُورٌ سَاطِعٌ يُضِيءُ بِاللَّيْلِ وَالنَّهَارِ كَضْمِ الشَّمْسِ وَالْقَمَرِ.

The Sun and the Moon Obeyed Him

Other allusions (*ishārāt*) to the Prophet's overwhelming light can be inferred from the miracles of his controlling the sun and the moon.

The Companions al-Husayn b. 'Alī and Asmā' bint 'Umays narrated:

202. The Messenger of Allah was resting his head in 'Alī's lap and he was receiving revelation. When it lifted from him he asked: "Alī, did you pray the 'asr' prayer?" He said no. The Prophet said: "O Allah, truly You know that he was serving Your cause and the cause of Your Messenger; therefore turn back the sun for him." He turned it back so that he prayed, then the sun set.²⁸⁰

²⁷⁹ al-Baghawī, *Ma'ālīm* (sub 20:22 and 28:32).

²⁸⁰ From al-Husayn: al-Khaṭīb, *Taḥḥiṣ al-Muwaṣṣaḥih* (1:225 §353 under Ibrāhīm b.

عن فاطمة الصغرى ابنة الحسين عن الحسين بن علي رضي الله عنهم، قال: كَانَ رَأْسُ رَسُولِ اللَّهِ ﷺ فِي جَنْحِ عَلِيٍّ وَكَانَ يُوحِي إِلَيْهِ فَلَمَّا سُرِّي عَنْهُ قَالَ يَا عَلِيُّ صَبَّيْتُ الْعَصْرَ؟ قَالَ لَا قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ كَانَ فِي حَاجَتِكَ وَحَاجَتِي رَسُولُكَ قَدْ دُفِعَ عَلَيْهِ الشَّمْسُ قَدْ دَفَعْنَا عَلَيْهِ فَصَلَّى وَعَاقِبَتِ الشَّمْسُ. أَخْرَجَهُ الْخَطِيبُ فِي تَلْخِصِ الشَّيْءِ وَالدُّوَلَايِ فِي الذَّرِّيَّةِ الطَّاهِرَةِ. وَرَوَاهُ عَنْ أَسْمَاءَ بِنْتِ عَمِيْسٍ: الطَّبْرَانِيُّ فِي الْكَبِيرِ وَالطُّحَاوِيُّ فِي شَرْحِ مُشْكَلِ الْأَخْبَارِ وَغَيْرُهُمَا. قَالَ السَّيْرُطِيُّ فِي الْأَلَكِيِّ: وَقَفْتُ عَلَى جُزْءٍ مُسْتَقِلٍّ فِي جَمْعِ طُرُقٍ هَذَا الْحَدِيثُ يُخْرِجُ أَبِي الْحَسَنِ شَادَانَ الْقُضْلِيَّ ثُمَّ سَاقَهُ. وَقَدْ رَدَّ هَذَا الْحَدِيثَ طَائِفَةٌ مِنَ الْمُتَأَخِّرِينَ كَلْبَنَّ الْجُوزَنِيِّ وَالزُّبَيْرِيُّ وَاحِدٌ مِنْ تَبِيعَةِ وَالدَّهْلِيُّ وَابْنُ الْقَيْمِ وَابْنُ كَثِيرٍ. لَكِنْ صَحَّحَهُ السَّلَفُ كَالْحَافِظِ الْفَرَّايْنِيِّ فِي دَلَالِ الْبُيُوتِ وَالْحَافِظُ أَحْمَدُ بْنُ صَالِحٍ وَقَالَ الْقَاضِي عِيَّاضُ فِي الشُّفَا قَالِ الطُّحَاوِيُّ وَهَذَا الْحَدِيثَانِ ثَابِتَانِ وَرَوَاهُمَا ثِقَاتٌ. وَحَكَى الطُّحَاوِيُّ أَنَّ أَحْمَدَ بْنَ صَالِحٍ كَانَ يَقُولُ لَا يَنْبَغِي لَنْ سَبِيلِهِ الْعِلْمُ التَّخَلُّفُ عَنْ حِفْظِ حَدِيثِ أَسْمَاءَ لِأَنَّ مِنْ عِلَامَاتِ الْبُيُوتِ. أَمَّا مَنْ كَتَبَ الشُّفَا. وَكَذَا صَحَّحَهُ الْوَلِيُّ الْعِرَاقِيُّ فِي طَرِيقِ التَّرِيبِ وَالسَّيْرُطِيُّ فِي رِسَالَتِهِ (كُشِفَ اللَّيْسُ فِي حَدِيثِ رَدِّ الشَّمْسِ)، وَجَاءَ نَحْوُهُ عَنْ جَابِرٍ بِسَنَدٍ حَسَنٍ كَمَا فِي جَمْعِ الزُّوَالِدِ وَالْفَتْحِ. وَأَسْتَدُ الْحَافِظُ ابْنُ حَجَرٍ فِي دِيْوَانِهِ:

وَعَيْنُ الشَّمْسِ وَدَّتْ بَعْدَ حَجْبٍ * لِذِي الْحُسَيْنَيْنِ مَعَهُ بِالْغَاءِ

وَقَالَ عَبْدُ الرَّحِيمِ الْبَرْعِيُّ:

تَبَيَّنَ مَا رَأَتْهُ الشَّمْسُ إِلَّا * وَكَثَّتْ مِنْ تَحَايِينِهِ حِيَاةً

Hayyān) and al-Dulābī in *al-Dhurrayn al-Tāhira* (p. 91-93 §164). From Asmā': al-Tabarānī, *al-Mu jam al-Kabir* (24:144-151 §382, 390-391) and al-Tabarānī, *Sharh Mustakl al-Fihār* (3:92-95 §1067-1068). Cf. al-Haythamī, *Majma'* (8:297) and *Isād.* *Shi'a* (p. 347-348 §684).

Another hadith reveals the Prophet showing that superstellar ability to 'Alī himself:

203. I went out with the Prophet until we reached the Ka'ba whereupon he told me to crouch. He then climbed on my shoulders and I tried to stand but he noticed some weakness in me. He climbed down and crouched for me then said, "Climb on my shoulders." I climbed on his shoulders then he stood and I felt as if I could touch the top of the sky if I wanted. Then I climbed on top of the House and there was a yellow copper statue which I began to budge right and left, front and back until I dislodged it. The Messenger of Allah told me to throw it down. I threw it down and it broke into pieces just like a glass vessel. I climbed down and it sprinted away between the houses lest any one see us.²⁸¹

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ انْطَلَقَ بِي رَسُولُ اللَّهِ ﷺ حَتَّى آتَى بِي الْكَعْبَةَ فَقَالَ لِي اجْلِسْ فَجَلَسْتُ إِلَى جَنْبِ الْكَعْبَةِ وَصَدَّ رَسُولُ اللَّهِ ﷺ عَلَى مِثْكِ بِي ثُمَّ قَالَ لِي اِنْهَضْ بِي فَتَهَضُّتُ بِهِ فَلَمَّا رَأَى صَعْفِي تَحْتَهُ قَالَ اجْلِسْ فَجَلَسْتُ فَتَرَكْتُ عَنِّي وَجَلَسَ لِي ثُمَّ قَالَ يَا عَلِيُّ اِصْعِدْ عَلَى مِثْكِ بِي فَصَعِدْتُ عَلَى مِثْكِ بِي ثُمَّ بَحَضَ بِي رَسُولُ اللَّهِ ﷺ فَلَمَّا بَحَضَ بِي خَجَلُ إِلَيَّ أَنِّي لَوْ شِئْتُ نَلْتُ أَقْلَ السَّاءِ وَصَعِدْتُ عَلَى الْكَعْبَةِ وَتَنَحَّى رَسُولُ اللَّهِ ﷺ فَقَالَ لِي أَلْقِ صَنَتَهُمُ الْكَبِيرَ صَنَتَ قُرَيْشٍ وَكَانَ مِنْ نُحَاسٍ وَكَانَ مَوْثُودًا يَا وَثَادُ مِنْ حَدِيدٍ إِلَى الْأَرْضِ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ عَالِجُهُ فَبَعَلْتُ أُعَالِجُهُ وَرَسُولُ اللَّهِ ﷺ

²⁸¹ Narrated with a fair chain cf. al-Haythamī, *Majma'* (6:23); by Ahmad, *Musnad* (2:73-74 §644 and 2:430 §1302); al-Tabarī with three chains, *Tahdhīb al-iḥār* (p. 236-240 §31-33); Ibn Abī Shayba without the last sentence, *Musamef* (20:470-471 §38062); al-Bazzāz, *Musnad* (3:21-22 §769); Abū Ya'īza, *Musnad* (1:251-252 §292; see Asad's correctives to 'Awwāma's statements); al-Hākim, *Mustadrak* through two chains (2:366-367); and al-Nasā'ī in *Khasā'is al-ʿAlī* (p. 22).

يَقُولُ لَهُ يَا إِلَهَ قَلَمٍ أَزَلَّ أُعَالِجُهُ حَتَّى اسْتَمَكَنْتُ فَقَالَ اذْفِئْهُ فَقَدْ كُنْتُ وَزَرْتُ رَوَاهُ أَحَدُ وَابْنُ أَبِي شَيْبَةَ وَالزَّيَّارُ وَابُو يَعْلَى وَالطَّبْرِيُّ وَعِنْدَهُمْ جَمِيعًا إِلَّا ابْنَ أَبِي شَيْبَةَ زِيَادٌ: فَانْطَلَقْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَسْبِي حَتَّى تَوَارَيْنَا بِالْبُيُوتِ حَتَّى أَنَّا بَلَقْنَا أَحَدُ بَيْنَ النَّاسِ.

204. It was also narrated from many Companions that about five years before the Hijra the Prophet was challenged by the Meccans to produce a miracle, whereupon he called upon them to bear witness that the moon had split in two, each of its two halves on the two sides of the mountain of Hira' overlooking Mecca, following which they claimed he had bewitched them.²⁸²

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ الْقَمَرَ شَقَّتَيْنِ حَتَّى رَأَوْا جِرَاءَ بَيْنَهُمَا رَوَاهُ الْبُخَارِيُّ وَهَذَا لَفْظُهُ وَمُسْلِمٌ وَالتِّرْمِذِيُّ وَاحِدٌ وَغَيْرُهُمْ وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ قَالَ أُنْشِقَ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ فَصَارَ قُرَيْشِيْنِ فَقَالَ لَنَا الشَّهَدُوا الشَّهَادَةَ وَحَدِيثُهُ وَجَبَرِ بْنِ مَطْعَمٍ بِزِيَادَةٍ فَقَالُوا سَحَرَنَا مُحَمَّدٌ فَقَالَ بَعْضُهُمْ لَبِئْسَ كَانَ سَحَرَنَا قَمَا يَسْتَطِيعُ أَنْ يَسْحَرَ النَّاسَ كُلَّهُمْ وَابْنُ عُمَرَ وَابْنُ عَبَّاسٍ. وَعَدَّهُ جَمَاعَةٌ مِنَ التَّوَاتُرِ. وَنَدَّلَ لَهُ الْقَمَرُ لَا كَانَ فِي الْمَجْدِ صَيًّا لِنَسْلِهِ كَمَا رَوَاهُ أَصْحَابُ الشَّيْخِ وَلِإِهْ إِشْرَافُهُ فِي إِنْشَادِهِمْ: مِنْ دَنَاءِ لَهُ الْقَمَرُ * وَتَرَّلَ سَلَّمَ عَلَيْهِ

²⁸² al-Bukhārī, *Sahīh* (*Manāqib*, *su'āl al-mushrikīn an yurīyahum al-Nabī ʿalayh*); Muslim, *Sahīh* (*Sifāt al-qiyāma*, *inshiqāq al-qamar*); al-Tirmidhī, *Sunan* (*Tajīd*, *Sifāt al-Qamar*); Narrated from Anas, Ibn Mas'ūd, Jubayr b. Mu'īn, Ibn Umar, Ibn Abbas, Hudhayfa, and Ali. The *Sīra* authors also narrate that the moon would descend and play with the Prophet as he lay in his cradle to entertain him. This is the reference mutant in the *muwā'id* line: "He whom the moon approached and greeted."

Invocations of Blessings by His Light as the Source of All Lights

In light of such abundant evidence it is not surprising to find that the generations that followed Ḥassān b. Thābit and al-'Abbās viewed the primal light of the Prophet as the greatest of all the themes of the gytic poetry and devotional expressions, for example the *Salāt Mashīhiyya* or *Bashīhiyya* – also known as *Salāt Bahr al-Haqāiq wal-'Ulam* – attributed to the "Spiritual Pole" (*Qutb*) 'Abd al-Salam b. Mashīh or Bashīh (559-626/1163-1228):

[*Salāt al-Asrār wal-Amwār* (*Mashīhiyya*):]

205. O Allah! Send blessings upon him from whom the secrets were sundered and the lights broke forth! In him the realities rose up and Adam's sciences descended until he made all creatures helpless, and minds capitulated so that none of us can reach him, from the first to the last...

في الصلاة المشيحية لسليدي عبد السلام بن مشيش رضي الله عنه:

اللَّهُمَّ صَلِّ عَلَى مَنْ مِنْهُ انْشَقَّتِ الْأَسْرَارُ وَانْفَلَقَتِ الْإِنْوَارُ. وَفِيهِ ارْتَفَعَتِ الْحَقَائِقُ. وَتَوَلَّتْ عُلُومُ آدَمَ فَأَصْغَرَ الْخَلَائِقُ. وَلَهُ قَضَاءُ آلَتِ الْفُجُورِ فَلَمْ يُبْرِكْهُ مِنَّا سَابِقٌ وَلَا آخِرٌ. نُرِيدُهَا عَنِ الشَّيْخِ الْوَقُورِ رَمُوزِي صَحِّحَ التَّرْسِي.

Similar meanings are found in the *Salāt Nūrāniyya* attributed to another Moroccan *Qutb*, Ahmad al-Badawī (596-675/1200-1276):

[*Salāt Nūrāniyya*]:

206. O Allah! Bless, greet and sanctify our master and liege lord Muhammad, the Tree of Original Light, the Sparkle of the Handful of Divine Mercy, the Best of All Humankind, the Noblest of Physical Frames, the Vessel of the Lord's Secrets and Storehouse of the Sciences of the Elect, the Possessor of the Original Divine Grasp, Resplendent Grace and Uppermost Rank, under whose flag line up all the Prophets, so that they are from him and point

to him. Bless, greet and sanctify him and his Family and Companions, to the number of all that You have ever created, sustained, caused to die, and caused to live again, to the Day You resurrect those You reduced to dust, and greet him with an abundant and endless greeting. Glory and praise belong to Allah, the Lord of the worlds!

الصلاة النورية لسليدي أحمد البدوي رضي الله عنه:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ شَجَرَةِ الْأَصْلِ النُّورَانِيَّةِ وَلِجَعَةِ الْقَبْضَةِ الرَّحْمَانِيَّةِ وَالْفَصْلِ الْحَلِيقَةِ الْإِنْسَانِيَّةِ وَأَشْرَفِ الصُّورَةِ الْبَشَرِيَّةِ وَمَعْدِنِ الْأَسْرَارِ الرَّيَّانِيَّةِ وَخَزَائِنِ الْعُلُومِ الْإِصْطِفَانِيَّةِ صَاحِبِ الْقَبْضَةِ الْأَصْلِيَّةِ وَالْبَهْجَةِ السَّيِّيَّةِ وَالرُّثِيَّةِ الْعَلِيَّةِ مِنْ أَنْدَرَجَتِ الْبُيُوتُ نَحْتُ لُورَانِهِ فَهَمُّ مِنْهُ وَإِلَيْهِ وَصَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ عَدَدَ مَا خَلَقْتَ وَرَزَقْتَ وَأَمَّتْ وَأَحْيَتْ إِلَى يَوْمِ بَعَثْتُ مِنْ أَفْنِيَّتِ وَسَلِّمْ تَسْلِيمًا كَثِيرًا وَاحْمَدُكَ اللَّهُ رَبَّ الْعَالَمِينَ نَلْقِيهَا عَنْ قُرَّةِ أَعْيُنِنَا الشَّيْخِ مُحَمَّدٍ مَشَامِ حَفَظَهُ اللَّهُ.

The Egyptian Khalwatī rhetorician, jurist and exegete Ahmad al-Sāwī (1175-1241/1761-1825) said in his explanation of the above text:

207. Concerning the *Sparkle of the Handful of Divine Mercy*: the handful (*qabḍa*) attributed to the All-Beneficent is an allusion (*ishāra*) to its being the vastest of all Divine bounties – how much and how – as the All-Beneficent alone is the Bestower of tremendous bounties in quantity, quality, and essence. The *Sparkle of the Handful* is its source, which was used as the substance of all the created worlds. Its form (*sūra*) was honored as shown by the perfection of his physique, the beauty of his countenance, and the proportion of his frame. "I was a hidden treasure and I loved to be

known, so I created creation, then they knew me through Me (*fa-bi'arqāmī*).²³³ Know that Allah was unknown in His pre-eternity since there was no one created that might know Him. He loved to be known, so He seized a handful of His Light (*qabḍa qabḍatan min nūrī*), that is, He seized it Himself (*ay bi-dhātīhi*). So "of" (*min*) here stands for "with" (*bi*), the light stands for the Essence, and the construct is explicative (*ilī-bayān*). It means He caused it to appear without the intermediary of any materia. That which He seized is what is known as the Muhammadan Light, the Soul of Souls, the Muhammadan Secret, the Greater Throne of Allah, the First Adam, the Greater Forefather, and the Perfect Man. This is the gist of the saying of Ibn al-Fārīd (576-632/1180-1235):

Though outwardly Adam's descendant, truly I have, in essence, a witness to my begetting him.

It is also known as the Secret of Secrets, the Pupil of the Eye of Existence, the Tree of Origins, and other names that are familiar to the gnostics. After that, Allah poured down over that reality the most tremendous bounties with His Attribute of All-Beneficent (*al-Rahmān*), and the most subtle of them with His Attribute of Most Merciful (*al-Rahīm*), and out of it He supplied all the created worlds, as witnessed to by the hadith of Jābir.²³⁴

قال الإمام الصاوي رحمه الله في شرح الصلوات الدورية:

نَسَبُهُ الْقَبْضَةُ لِلرَّحْمَنِ إِشَارَةٌ إِلَى أَنَّ أَجَلَ النِّعَمِ كَمَا وَكَيْتُهَا لِأَنَّ الرَّحْمَنَ هُوَ النِّعَمُ بِجَلَالِ النِّعَمِ كَمَا وَكَيْتُهَا وَمَعْنَى (لَمَعَةُ الْقَبْضَةِ) نَشَأَتِهَا الَّتِي جُمِلَتْ مَادَّةً

²³³ Most versions of this saying have "so they knew me through it [i.e. creation] (*fa-bi'arqāmī*).", al-Qārī in *al-Istīrār al-Marfūʿ* a said it has no known chain "but its meaning is nevertheless true and is inferred from the saying of Allah Most High, I created the *Jinns* and *humankind* only that they may worship Me (51:56), meaning 'that they may know Me' as Ibn ʿAbbās explained it." Also Ibn Jurayj cf. *Taʾlīf* of Ibn Kabīr and Ibn Abī Hātim; al-Dahhāk cf. *al-Māwārid*, *Nikāḥ*; and Mujaḥid cf. *al-Baghawī*, al-Qurṭubī, al-Thaḥabī, and al-Aḥwāl, all under verse 51:56; the latter explaining the hidden treasure as a metonymy (*maḥāz murasāl*).
²³⁴ al-Sawī, *Sharḥ al-Salawāt al-Darīyiyā* (p. 33).

لِلْعَوَالِمِ كَمَا وَكَيْتُهَا صُورَتُهَا بِاخْتِيَارٍ مَا قَامَ بِهَا مِنْ كَمَالِ الْخَلْقَةِ وَحُسْنِ الظَّاهِرَةِ وَاعْتِدَالِ الظَّاهِرَةِ. كُنْتُ كَثْرًا خَفِيًّا فَأَجِيبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ فَبَيَّ عَرُوفِي. اعْلَمْ أَنَّ اللَّهَ كَانَ فِي أَرْزِهِ لَمْ يُعْرَفْ لِعَدَمِ وُجُودِ مَنْ يَعْرِفُهُ فَأَحْبَبَ أَنْ يُعْرَفَ فَخَبَسَ قَبْضَةً مِنْ نُورِهِ أَيْ بِقَابِيهِ. فَ (مِنْ) يَمَعْنِي الْبَاءُ، وَالنُّورُ يَمَعْنِي الذَّائِبُ، وَالْإِصْفَافَةُ لِلْبَيَانِ، وَالْمُرَادُ: أَبْرَزُهُ بِقُدْرَتِهِ مِنْ خَيْرِ وَاسِطَةِ مَادَّةٍ. وَهَذَا الْقَبْضُ هُوَ الْمُسَمَّى بِالنُّورِ الْمُحَمَّدِيِّ وَيُرْوَجُ الْأَرْوَاحُ وَيَالْسَرُّ الْمُحَمَّدِيُّ وَيَعْرِضُ اللَّهُ الْأَكْبَرُ وَيَأْتِي الْأَوَّلُ وَيَالِأَيُّ الْأَكْبَرُ وَيَالْإِنْسَانُ الْكَامِلُ. وَمِنْ ذَلِكَ قَوْلُ ابْنِ الْقَارِظِ:

وَرَأَيْتُ وَإِنْ كُنْتُ ابْنُ آدَمَ صُورَةً * قَلِي فِيهِ مَعْنَى شَهِيدٍ بِأُتُوبُتِي
وَيَسِّرُ الْأَسْرَارَ وَيَأْنِسُنِي عَيْنِي الْوُجُودَ وَيَسْجِرُهُ الْأَضْلَ وَغَيْرَ ذَلِكَ مِنَ الْأَسْمَاءِ
الْمَشْهُورَةِ بَيْنَ الْعَارِفِينَ. ثُمَّ أَقَاصُ اللَّهُ عَلَى تِلْكَ الْحَقِيقَةِ جَلَالُ النِّعَمِ يَوْضَعُ
الرَّحْمَنُ وَدَقَائِقُهَا يَوْضَعُ الرَّحِيمُ، وَأَمَدٌ مِنْهَا الْعَوَالِمُ كَمَا يَشْهَدُ لَهُ حَدِيثُ
جَابِرٍ.

Similar invocations of blessings related from the *Awliyā* state:

[*Salāt Nūr al-Absār* (Tibbiyya):]

208. O Allah! Bless and greet our liegeland Muhammad the medicine of hearts and their treatment, the health of bodies and their cure, the light of eyesights and heartsights and their illumination, the soul of souls and their food, and upon his Family and Companions.

ومن أورد السيد أحمد الرفاعي وكثير من الأولياء:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَدَوَائِهَا، وَعَافِيَةِ الْأَبْدَانِ وَشِفَائِهَا، وَنُورِ الْأَبْصَارِ وَالْبَصَائِرِ وَضِيَائِهَا، وَرُوحِ الْأَرْوَاحِ وَغَايِهَا، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ. رونا هذا اللفظ عن البركة المعتر الشيخ محمد سليم الخايمي الدمشقي وحققنا على ذكر لفظ وَالْبَصَائِرِ زيادة على ما تعهده الناس أكرمه الله.

All the three texts cited above were explained by al-Sāwī in his commentary on the *Ṣalawāt al-Dardīriyya* entitled *al-Asrār al-Rabbāniyya wal-Fayḍāt al-Rabbāniyya*.

[*Salāt Nūr al-Sarī*]

209. O Allah! Bless and greet our liegeland Muhammad, Your Light that permeates all things and Your assistance that circulates in all things, and reunite me with him in all my stages, and upon his Family and Companions, O Light!

ويعفهم أيضاً: اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ نُورِكَ السَّارِي وَمَدَدِكَ الْخَارِي واجمعني به في كل أطوار لي وعلى آله وصحبه يا نور.

[*Salāt Nūr al-Nūr*]

210. O Allah! Bless and greet our liegeland the Light of lights, the Beloved of Allah the Forgiver and the Bestower of thanks, our Intercessor on the Day of Resurrection and Gathering, and upon his Family and Companions.

ولشيخ سليم أيضاً: اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ نُورِ النُّورِ وَحَبِيبِ اللَّهِ الْغُفُورِ الشُّكُورِ وَشَفِيعِنَا يَوْمَ الْبَعْثِ وَالنُّشُورِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

The gnostic of Hamā, Shaykh Ḥusayn al-Ḥamawī al-Taybānī, narrated from al-Khidr:

[*Salāt al-Nūr al-Awwal (Ṭaybāniyya Khadiriyya)*]

211. O Allah, bless and greet the Essence formed of Your First Light, which You have made to be the one who is depended on, and whom You have sent with a Revealed Book. Join me with him awake and in my sleep, O First, O Last, O Outward, O Inward, O Allah!

وبالسند إلى العارف بالله الشيخ حسين الحموي الطياني قدس الله سره، عن سيدنا الخضر عليه السلام، قال:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الدَّائِمِ الْكَوْنِيَّةِ مِنْ نُورِكَ الْأَوَّلِ، الَّذِي جَعَلْتَ عَلَيْهِ الْمَعُولَ، وَأَرْسَلْتَهُ بِكِتَابٍ مُتْرَلٍ. اجْمَعْ بَيْنِي وَبَيْنَهُ يَقَعَةَ وَمَكَامًا، يَا أَوَّلَ يَا آخِرَ، يَا ظَاهِرَ يَا بَاطِنَ، يَا اللَّهُ.

The *Ṣalāt Ṭāziyya*, also known by its dot-corrupted name of *Nāriyya* (نارية → نارية),²⁸⁵ also known as the *Kāmila*, is transmitted from Abū al-Mawāhib 'Abd al-Wahhāb al-Ṭāzī (1099-1206 or 1213/1688-1792 or 1798):

[*Salāt al-Kāmila (Ṭāziyya=Nāriyya)*]

212. O Allah, bless with a perfect blessing and greet with a complete greeting our Liegeland Muhammad by whom difficulties are solved, troubles are lifted, needs are fulfilled, desires and excellent endings are reached, by whose noble face the rain-prayer rises to the clouds, and upon his Family and Companions in every glimpse and breath by the number of all everything You know.

²⁸⁵ Cf. al-Nabḥānī, *Sa'ādāt al-Dārīqin* (p. 376).

إن الصلاة التازية وتعرف بالتازية وتعرف بالكامل فيالسند إلى الحافظ محمد بن علي السرخسي عن الإمام سيدي أحمد بن إدريس، عن سيدي أبي المراهب أحمد التازي، قال:
اللَّهُمَّ صَلِّ صَلَاةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًا عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي تَنَحَّلُ بِهِ الْعُتْدَ وَتَتَوَرَّجُ بِهِ الْكَرْبَ وَتُقْضَى بِهِ الْحَوَائِجُ وَتُنْأَلُ بِهِ الرَّغَائِبُ وَحُسْنُ الْخَوَائِمِ وَتُسْتَقْفَى الْخَوَائِمُ بِرُجْهِهِ الْكَرِيمِ وَعَلَى آلِهِ وَصَحْبِهِ فِي كُلِّ لَحَنَةٍ وَتَنْسِي بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ.

The *Salāt al-Āzīmiyya* or Invocation of Magnificence is narrated from the *Qutb Aḥmad* b. Idrīs (1163-1253/1750-1837):

[*Salāt Nūr Wajhillāh* ('Āzīmiyya):]

213. O Allah, I ask you by the Light of the Magnificent Countenance of Allah that fills the foundations of the Magnificent Throne of Allah and by which the worlds of Allah Almighty subsist, to bless our liegelord Muhammad who holds the Magnificent Rank and the Family of the Prophet of Allah Almighty, to the extent of the Magnificence of the Essence of Allah Almighty in every glimpse and breath, to the number of what lies within the knowledge of Allah Almighty, a perpetual blessing by the eternity of Allah Almighty, in exaltation of your immense right, O our liegelord, O Muhammad, O possessor of a magnificent character! And greet him and his Family likewise! And join me to him as You have joined together spirit and life, outwardly and inwardly, awake and in my sleep, and make him, O my Lord, the soul of my being in every aspect, in this world before the next, O Almighty!

وإن الصلاة العظيمة لإمام الطريقة الإدريسية السنوسية سيدي أبي العباس صفى الدين أحمد بن إدريس الشافعي العرناشي الأثري دفن صيا باليمن للمقرب بشفاء رضي الله عنه: فيالسند إليه قال رضي الله عنه:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِ وَجْهِهِ اللَّهُ الْعَظِيمِ الَّذِي مَلَأَ أَرْكَانَ عَرْشِ اللَّهِ الْعَظِيمِ وَقَامَتْ بِهِ عَوَالِمُ اللَّهِ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَى مُوَلَانَا مُحَمَّدٍ ذِي الْقُدْرِ الْعَظِيمِ وَعَلَى آلِ نَبِيِّ اللَّهِ الْعَظِيمِ بِقُدْرِ عَظَمَةِ ذَاتِ اللَّهِ الْعَظِيمِ فِي كُلِّ لَحَنَةٍ وَتَنْسِي عَدَدَ مَا فِي عِلْمِ اللَّهِ الْعَظِيمِ صَلَاةً دَائِمَةً بِدَوَامِ اللَّهِ الْعَظِيمِ تَعْظِيماً جِثْكَ يَا مُوَلَانَا يَا مُحَمَّدُ يَا ذَا الْجَلْلِ الْعَظِيمِ وَسَلِّمْ عَلَيْهِ وَعَلَى آلِهِ وَمِثْل ذَلِكَ وَاجْمَعْ بَيْنِي وَبَيْنَهُ كَمَا جُمِعَتْ بَيْنَ الرُّوحِ وَالنَّفْسِ طَاهِرًا وَكَاطِبًا بِقَطْعَةِ وَمَنَامٍ وَاجْعَلْهُ يَا رَبِّي رُوحًا لِدَائِي مِنْ جَمِيعِ الرُّوحِ فِي الدُّنْيَا قَبْلَ الْآخِرَةِ يَا عَظِيمِ.

[*Salāt Tajīyya*:]

214. O Allah, bless and greet our liegelord Muhammad the Owner of the Crown and the Ascent, of the Burāq and the Flag, the Repeller of affliction and plague and sickness and pain! His body is pure and purified, filled with light, his name is written, raised, and placed on the Tablet and the Pen. He is the sun of mid-morning, the full moon in the deepest night, the forefront of height, the light of guidance, the lamp in the darkness, Abu al-Qāsim, the liegelord of the two universes and intercessor of humankind and jin, our master Muhammad, upon him and his Family blessings and peace, the liegelord of Arabs and non-Arabs, the Prophet of the Two Sanctuaries, the one who is beloved in the presence of the Lord of the Two Easts and the Two Wests! You who long to behold his beauty, bless him and greet him with an abundant greeting.

وَدُرُونَا مُنَادًا عَنْ الْحَبِيبِ حَمُودَ بْنِ عَلِي بْنِ عَمْرٍاءَ عَنْ جَدِّهِ الشَّيْخِ أَبِي يَكْرَبِ بْنِ سَلَامٍ يَا عَلِيُّ رَضِيَ اللَّهُ عَنْهُ:

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ صَاحِبِ النَّجَاحِ وَالْمَعْرَاجِ وَالْبُرَاقِ وَالْعِلْمِ، دَافِعِ الْبَلَاءِ وَالْوَبَاءِ [في رواية زيادة: وَالْمَحْطِ] وَالْمَرْضَى وَالْأُمَمِ،

جَسَدُهُ طَاهِرٌ مُعَظَّرٌ مُنَوَّرٌ [في رواية زيادة: فِي الْبَيْتِ وَالْخُرْمِ]، مَنْ
إِسْمُهُ مَكْتُوبٌ مُرْفُوعٌ مُوضَعٌ عَلَى [فِي] اللَّوْحِ وَالْقَلَمِ، [في رواية زيادة:
سَيِّدُ الْعَرَبِ وَالْعَجَمِ]، سَمْسُ الصُّحَى، بَذَرُ الدُّجَى، صَدْرُ الْعَمَلِ، نُورُ
الْمَدَى، [في رواية زيادة: كَفَيْتِ الرُّزَى]، يَصْبَاحُ الظُّلَمِ، [في رواية زيادة:
جِيلِ النَّسَمِ، الْخِ] أَبِي الْقَاسِمِ سَيِّدُ الْكَوْكَبِ وَشَفِيعُ الثَّقَلَيْنِ سَيِّدَنَا مُحَمَّدٌ ﷺ
وَالِهِ سَيِّدُ الْعَرَبِ وَالْعَجَمِ نَبِيُّ الْحَرَمَيْنِ، حُبُّوبٌ عِنْدَ رَبِّ الْمَسْرُوقَيْنِ
وَالْمَغْرُوبَيْنِ، فَيَا أَيُّهَا الْمُشْتَاقُونَ إِلَى رُؤْيَاهُ جَعَلَهُ صَلَوَاتُ عَلَيهِ وَسَلَامُ اسْتَلْبِهَا.

Recitations of *al-Mawlid al-Dayba* sometimes include a poem that contains the lines:

215. *My Lord has created Taha from light, sanctifying him;
He called him: Come, my Elect, you are trustworthy!
Bless the one with dazzling lights, the source of Certainty.
He called him: Come, my Elect, you are trustworthy!*

رَبِّي خَلَقَ طَهً مِنْ نُورٍ فِيهِ اخْتَرَا لَمْ
نَادَاهُ أَقْبَلُ بِسَا مَحْتَارٍ أَنْتَ الْآمِنُ
صَلَّ عَلَى بَاهِي الْأَنْوَارِ عَيْنِ الْيَقِينِ
نَادَاهُ أَقْبَلُ بِسَا مَحْتَارٍ أَنْتَ الْآمِنُ

"Every version has its own angels reciting back on you *Salawāt* from Allah.... and taking you through the seven heavens to the Throne."²⁸⁶

²⁸⁶ Shaykh Hisham Kabhani, *Subha* of 28 April 2012, Burton, Michigan (USA), http://sufilive.com/The_Fragrance_that_Penetrates_the_Heavens_to_The_Throne_of_al-Rahman-4272.html from Muhammad al-Mahdī al-Fāstī al-Masarrāf bi-

The Unfathomability of the Prophet's Rank I

Such expressions reached their apex of craftsmanship in the works of the Egyptian poet Sharaf al-Dīn al-Būṣṭī, teacher to some of the greatest scholars of his time,²⁸⁷ who was eulogized in glowing terms by the Egyptian then Meccan leader of the Shāfiʿī school in his time, Ibn Ḥajar al-Haytamī (909-973/1503-1565) in the latter's introduction to his commentary on al-Būṣṭī's *Hamziyya*:

216. Truly among the most eloquent of the works of praise of the Prophet in brilliant, highly literate poetry; the most beautiful in showing many of his attributes in peerlessly concise prosody; the most comprehensive of poems in describing his great deeds, special attributes, and miracles; and the most chaste of odes pointing to the wonders of his perfections, is what was chiselled like the purest gold and refined like pearls and jewels by the verifying, erudite, singularly accomplished shaykh, imam, and gnostic, meticulous orator and man of letters, leader of poets, most poetry-imbued of scholars, most eloquent of the speakers of pure Arabic, chastest of the speakers of wisdom: Shaykh Sharaf al-Dīn Abū 'Abd Allāh Muḥammad b. Sa'īd b. Ḥammād b. Muḥsin b. 'Abd Allāh b. Ṣinhāj b. Hīlāl al-Ṣunhājī al-Dalāṣīnī, then he became famous by the name of al-Būṣṭī.²⁸⁸

قال الإمام اليمني رحمه الله في مقدمة كتابه (الفتح المكي في شرح الحمزية):

وَأَنَّ مِنْ أَلْبَعِ مَا مَدَّحَ بِهِ النَّبِيُّ ﷺ مِنَ النَّظْمِ الرَّائِقِ الدَّبِيعِ، وَأَحْسَنَ مَا
كَتَفَتْ عَنْ كَثِيرٍ مِنْ شِعَائِهِ مِنَ الرُّزْنِ الْفَائِقِ الْمُبِيعِ، وَاجْمَعَ مَا حَوَتْهُ قَصِيدَةُ
مِنْ مَلَائِرِهِ وَخَصَائِعِهِ وَمُعْجَزَاتِهِ، وَأَفْصَحَ مَا أَتَارَتْ إِلَيْهِ مَنَظُومَةٌ مِنْ

²⁸⁷ *Dalā'il al-Khayrāt* (1309/1892 ed., p. 38) cf. al-Qubhī's *Talkhīṣ al-Ma'ānī*.

²⁸⁸ Such as the exegete Abu Ḥayyān, the historian Ibn Sayyid al-Nās, and the jurist al-ʿIzz Ibn Jarrāb al-Haytamī, *Mīnāh* (1:105).

بِدَالِجِ كَيْلَاتِهِ، مَا صَاغَهُ صَبْعُ النَّيْرِ الْأَخْيَرِ وَنَظَّمَهُ نَقْمُ الدَّرِّ وَالْجَوْهَرِ،
الشَّيْخُ الْإِيمَانُ الْعَارِفُ الْخَامُ الْكَامِلُ الْمُنْتَنِ الْمَحَقُّقُ، وَالْبَلِيغُ الْأَدِيبُ الْمُدَقِّقُ،
إِمَامُ الشُّعْرَاءِ وَأَشْعَرُ الْعُلَمَاءِ، وَبَلِيغُ الْفَصَحَاءِ، وَأَفْصَحُ الْحُكَمَاءِ، الشَّيْخُ
مُتَرَفِّ الدِّينِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ سَعِيدِ بْنِ حَادٍ بْنِ عُثَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ
صَيْتَاحِ بْنِ هَلَالِ الصَّنْهَاجِيِّ الدَّلَّاصِيِّ، ثُمَّ اسْتَهْوَى بِالْبُرْصِيِّ.

Sufi masters past and present who spoke of the immense rank of the Prophet typically rely on al-Būṣīrī to illustrate their points.

Al-Sāwī commented thus on Ibn Mashish's supplication quoted above:

217. By him everything hidden was made clear and the gate of sensory and spiritual lights was thrown open. In him the realities of all things became manifest, so he is like the sky in which realities are like the stars. And all the sciences that descended on Adam descended on the Elect One as well, who also obtained knowledge of the realities of all things named. He left all creatures helpless, including angels and others, even Adam, as Adam's knowledge left only the angels helpless while his knowledge left all creatures from beginning to end helpless. The comprehension of creatures dwindles long before it can attain the reality of the Prophet. That is the meaning of al-Būṣīrī's saying:

*Creation failed to comprehend his true self and none is seen
near him or far from him except they all fall short.*²⁸⁹

Hence he [Ibn Mashish] followed it up with the explanation that *none of us can reach him, from the first to the last*. That is, none of us who were ever created from the beginning of time to the end. *None* can comprehend his reality in this world! As for the

²⁸⁹ al-Būṣīrī, *Burda* (line 46 p. 278).

VII: HIS LIGHT OVERPOWERS ALL LIGHTS

next world, his reality can be reached because the veil will be lifted from creatures. Al-Būṣīrī said:

*They but describe your attributes for rational beings
only as much as water can describe the stars.*²⁹⁰

He further said in the *Burda*:

*And how can his reality be apprehended in this world
by a drowsy folk distracted away from him by dreams?*²⁹¹

قال الإمام العبادي رحمه الله في شرح الصلاة المشيئة ضمن شرحه للصلوات البرورية:

إِصْبَحَ بِهِ كُلُّ مَا كَانَ خَفِيًّا وَانْفَتَحَ بَابُ الْأَنْوَارِ الْجَسِيَّةِ وَالْمَعْنَوِيَّةِ وَفِيهِ
ظَهَرَتْ حَقَائِقُ الْأَشْيَاءِ، فَهُوَ بِمَنْزِلَةِ السَّمَاءِ وَالْحَقَائِقِ بِمَنْزِلَةِ الْكَوَاكِبِ.
وَجَمِيعُ الْعُلُومِ الَّتِي تَوَلَّتْ عَلَى آدَمَ تَوَلَّتْ عَلَى الْمُصْطَفَى ﷺ وَزَادَ عَلَيْهِمُ
حَقَائِقُ الْمُسَمِّيَّاتِ. فَأَعْيَزَ جَمِيعَ الْخَلَائِقِ أَيِ الْخُلُقَاتِ: مَلَائِكَةُ وَغَيْرُهُمْ
حَتَّى آدَمَ، فَعِلِمُ آدَمَ لَمْ يُعْجِزْ إِلَّا الْمَلَائِكَةَ، وَعِلْمُهُ ﷺ أَعْيَزَ الْأَوَّلِينَ
وَالْآخِرِينَ. وَتَصَاعُورَتْ أَهْيَامُ الْخَلَائِقِ عَنْ إِدْرَاكِ حَقِيقَةِ النَّبِيِّ ﷺ وَهَذَا
مَعْنَى قَوْلِ الْبُرْصِيِّ:

أَعْيَا النَّوَرِى فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى * فِي الْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَجِحِ

وَلِذَلِكَ عَلَّمَهُ بِقَوْلِهِ (فَلَمْ يُدْرِكْهُ مِنَّا سَابِقٌ وَلَا آخِرٌ) أَيِ مَعْتَمِرِ الْخُلُقَاتِ
مِنْ أَوَّلِ الزَّمَانِ إِلَى آخِرِهِ، فَلَمْ يَقِفْ لَهُ أَحَدٌ عَلَى حَقِيقَةِ الدُّنْيَا، أَمَّا فِي
الْآخِرَةِ فَتَدْرُكُ حَقِيقَتُهُ لِكُنُفِ الْجَحَابِ عَنِ الْخَلَائِقِ، قَالَ الْبُرْصِيُّ:

²⁹⁰ al-Būṣīrī, *Hamziyya* (line 3, 1:133-135).

²⁹¹ al-Būṣīrī, *Burda* (line 50, p. 284); al-Sāwī, *Sharh al-Mashishyya*, p. 1a-b cf. his *Sharh al-Salawat al-Dardiryya* (p. 35-36).

إِنَّمَا مَثَلُوا صِفَاتِكَ لِلنَّاسِ * كَمَا مَثَلُ النُّجُومِ الْمَاءِ

وَقَالَ فِي الْبُرْدَةِ:

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ * قَوْمٌ نِيَامُ سَلَامًا عَنْهُ بِالْخَلَمِ

Ibn 'Aṭṭba said in his commentary on Ibn al-Bannā al-Marrākushī's (d. 721/1321) poem on *ṭaṣawwuf* entitled *al-Mabāhith al-Asṭiyā*:

218. Allah has singled out the Messenger of Allah—upon him blessings and peace—with unique attributes which no one shared with him. Whoever looks at his worship finds it impossible to bear; whoever looks at his inward character finds it impossible to attain; whoever looks at his gnosis finds it impossible to match. No one even comes near his sanctuary. Thus he possesses a station that is unattainable, unmatched, and unknowable. Consider the statement of Shaykh 'Abd al-Salām b. Mashīsh—Allah be well-pleased with him: *In him the realities rose up and Adam's sciences descended until he made all creatures helpless, and minds captivated so that none of us can reach him, from the first to the last.* None of the scholars, the devotees, and the Sufis will obtain any of the Prophet's knowledge, his deeds, or his character except a drop or a sprinkle. May Allah well reward al-Būṣīrī in his poem of praise, the *Burda*, in which he says:

*And all of them humbly seek from the Messenger of Allah
a scoop from the ocean or a sip from the rains.
And they all stop before him at their assigned limits;
one point of knowledge or a glimpse of wisdom.*²⁹²

قال ابن عيينة في شرح المباحث الأصلية لابن البنا:

²⁹² al-Būṣīrī, *Burda* (lines 39-40, p. 248-259) and Ibn 'Aṭṭba, *Futūḥāt* (p. 59).

قَدْ خَصَّ اللَّهُ تَعَالَى رَسُولَ اللَّهِ ﷺ بِخَصَائِصٍ لَمْ يُشَارِكْهُ أَحَدٌ فِيهَا، فَمَنْ نَظَرَ
فِي عِبَادَتِهِ وَجَدَهُ لَا يُطَاقُ، وَمَنْ نَظَرَ فِي أَخْلَاقِهِ الْبَاطِنَةِ وَجَدَهُ لَا يُدْرِكُ،
وَمَنْ نَظَرَ فِي مَعْرِفَتِهِ وَجَدَهُ لَا يُلْحَقُ، وَلَا يَتَرَبَّأَى أَحَدٌ حَوْلَ جِهَةِ، فَكَانَ ﷺ
عَلَى مَقَامٍ لَا يُدْرِكُ وَلَا يُلْحَقُ وَلَا يُعْرِفُ.

وَانْظُرْ قَوْلَ الشَّيْخِ الْقُطَيْبِ ابْنِ مَيْمُونٍ رَضِيَ اللَّهُ عَنْهُ: «وَفِيهِ ارْتَفَعَتْ
الْحَقَائِقُ. وَتَرْتَلَتْ عُلُومُ آدَمَ فَأَعْجَزَ الْخَلَائِقُ. وَكَهْ تَصَادَّاتِ الْفُهُومِ فَلَمْ
يُذِرْكُهُ مِنْهَا سَائِقٌ وَلَا لَاحِقٌ.» وَلَيْسَ يَقَالُ أَحَدٌ مِنَ الْعُلَمَاءِ وَالْعِبَادِ وَالصُّوَرَةِ
مِنْ عَلَيْهِ ﷺ أَوْ عَصِيْدِهِ أَوْ خَلْقِهِ إِلَّا رَشْفَةً أَوْ رَشْفَةً، وَلَهُ دُرُّ الْبُرْصِيرِيِّ حَيْثُ
يَقُولُ:

وَكَلِّمُهُمْ مِنْ رَسُولِ اللَّهِ مُلْتَمِسٌ * عَرَفَا مِنَ الْبَحْرِ أَوْ رَشْفًا مِنَ الدَّيْسِ
وَرَأَوْهُمْ لَدَيْهِ عِنْدَ حَدِّهِمْ * مِنْ ثِقَلَةِ الْعِلْمِ أَوْ مِنْ سَكْنَةِ الْجَحْمِ

Al-Būṣīrī said in the opening of his masterpiece, the *Hamziyya*:

219. How can Prophets ascend such as your Ascent
O Heaven no heaven can surpass?
They cannot even match you in your heights when, long before,
too great a light bars them from you, and loftiness.
They only describe your attributes for rational beings
as much as water can describe the stars.
You are the Lamp of every merit, hence lights
can never issue from other than your light.
To you belongs the essence of sciences pouring from the Krower
of the unseen and thence, to Adam, knowledge of the Names.
From the origins, in the most secret places of creation,
your mothers and forefathers were chosen for you.

No empty interval between Divine Messengers passed except Prophets gave their people joy, reminding them of you. The times (there and hereafter) boast of you, rising aloft with you, one towering summit then another.

And you dawned on the world, a Most Honorable One from a most honorable one issued from honorable sires, A lineage that, for its dazzling brilliance, you would take for Gemini (al-lawzā') garlanding with its stars the firmaments, O lovely and beloved the jewelled necklace of lordship and pride of which you are the most unique and flawless Pearl! And the Face of brightness like the sun that you are, from which a radiant night has lifted up its veil!²⁹³

قال الشرف البرصيري رحمه الله في أول قصيدته الحمزية:

يَا سَيِّدًا مَا طَلَّوْثُكَ سَيِّدًا	*	كَفَيْتَ تَرْقِي رُفَيْكَ الْأَيْبِيَّ	*
أَلْ سَنَى مِنْكَ دُوْهُمْ وَسَنَسَا	*	لَمْ يَسْأُورَكَ فِي عِلَآكَ وَقَدْ حَا	*
كَرَا مِثْلَ النُّجُومِ الْآلِ	*	إِنَّا مَتَّلُوا صِفَاتِكَ لِلذَّسَاسِ	*
لُدُّرَ إِلَّا عَنِ صُورِكَ الْأَضْوَاءِ	*	أَنْتَ مِصْبَاحُ كُلِّ قَضَلٍ قَرَأَ قَصْدَ	*
سَبٍ وَمِنْهُ الْآدَمُ الْأَشْيَاءِ	*	لَكَ ذَاكَ الْعُلُومِ مِنْ عَالَمِ الْغَيْبِ	*
رُ لَكَ الْأَمْهَاتُ وَالْأَبْسَاءُ	*	لَمْ تَزَلْ فِي صَفَائِهِرِ الْكَوْنِ تُحْتَا	*
بَشَّرْتَ قَوْمَهَا بِكَ الْأَيْبِيَّ	*	مَا مَقَصَتْ فِتْرَةٌ مِنْ الرُّسُلِ إِلَّا	*
بِكَ عَلِيَاءُ بَعْدَهَا عَلِيَاءُ	*	تَبَاهَى بِكَ الْعُصُورُ وَسُمُورُ	*
مِنْ كَرِيمِ آيَاؤُهُ كَرَمَسَا	*	وَيَدَا الْوُجُودِ مِنْكَ كَرِيمُ	*
فَلَدَتْهَا نُجُومُهَا الْجُورَاءُ	*	نَسِبَ تَحْسِبُ الْعَالَا بِحَالَةٍ	*

²⁹³ al-Būṣīrī, *Hamziyya* (lines 1-12) in al-Haytamī, *Mifnāh* (1:115-173).

أَنْتَ فِيهِ الْيَمِينَةُ الْعُصْبَاءُ * جَبَّارٌ عَقْدُ سُودٌ وَفَخَّارٌ
أَسْفَرَتْ عَنْهُ لَيْلَةٌ غَرَّاءُ * وَجَبَّارٌ كَالْأَسْمَسِ مِنْكَ مُضِيٌّ

Al-Haytamī commented on the lines *You are the lamp of every merit, hence lights can never issue from other than your light*:

220. It means you are the lamp of every merit and every perfection that ever existed for others, because you are the supreme Vicegerent who assists everything in existence (*al-khalīfai al-akbar al-mumīd li-kulli manjūd*). In witness to this the authentic hadiths state "Adam and everyone after him and under my flag,"²⁹⁴ "Allah is the Giver and I am the Distributor,"²⁹⁵ "Were Mūsā alive he would have no choice but be my follower,"²⁹⁶ and "Truly Ibrāhīm said: 'I was only an Intimate Friend from behind two remedies (*min warā'a warā'*).'"²⁹⁷ ... The torchlight (*miṣbāḥ*) from which lamps (*al-qawā'*) are derived is a metaphor for our Prophet because all perfections are derived from him. The import of the comparison is that his light causes inner meanings to appear like the light of insights (*nūr al-bayā'ir*), while the light of a torchlight causes physical things to appear like the light of eyesights (*nūr al-abṣār*). He preferred it above the comparison to the sun and moon

²⁹⁴ See above, note 40.

²⁹⁵ al-Bukhārī, *Ṣaḥīḥ* (Ibn, *man yurīd Allāh bihi khayran yufaqihhu fī-Din*; *Fard al-khums*, *qawl Allāh Ta'ālā: fa-inna lilāhihi khumsuḥu wa-līl-Kasāb*; *al-I'tisām bil-Kitāb wa-l-Sunna*, *qawl al-Nabī lā tazāl fā yafāru min ummat* *ẓāhirin* *adā al-haq*); Muslim, *Ṣaḥīḥ* (*Zakā, al-nahy 'an al-masālat; Adāb, al-nahy 'an al-takamul bi-l-hi al-Qasam* without the last sentence) from Mu'āwīya. Its full wording is "Whoever Allah intends immense good for, He grants them superlative understanding of the Religion, Allah is the Giver and I am the Distributor. This Community will never cease to hold sway over their opponents until the final command of Allah comes while they have the upper hand."

²⁹⁶ al-Dārimī, *Sunan* (*Maqadilima, mā yutlaqu min tafsīr haḍīth al-Nabī*) from Jābir, ḡayl Ahmad, *Musnad* (23:349 §15156) from 'Abd Allāh b. Thābit.

²⁹⁷ Muslim, *Ṣaḥīḥ* (*Imān, adāb al-ahl al-janna manziliatun jinnā*) from Abu Hurayra and Hudhayfa. Spoken by way of humbleness to refer to the intermediary of Jibrīl and the preferred status of Mūsā to Ibrāhīm, since the latter continues: "But go to Mūsā, to whom Allah spoke without intermediary," and the second mention of *warā'* is an allusion to the Prophet Muḥammad, who was given both intercession and sight, as if to say "I am behind Mūsā who is behind Muḥammad." Al-Hifnī, *margnalia* on al-Buṣīrī's *Hamziyya* (Cairo: al-Matba'at al-Amīra, 1292/1875) p. 19.

because (i) lights are easily lit from it, and these derivative lights remain after it; and (ii) *daw'* is higher than *nūr* as proved by the verse *He has made the sun a diyā' and the moon a nūr* (10:5). Thus *your daw'* stands for the attributes of perfection as an explicit comprehensive metaphor (*isī'āratan musarrāhatan bi-jāmi'*) that both the light of inner meanings and the physical lights guide one to the goal, and also that spiritual perfections enlighten both the outward person and their inward being.²⁹⁸

تال الإمام الحنفي في التلح الكية مشارحا قول البوصيري أنت مضباح كل فضل فما
تضد إلا عن صورتك الأضواء:

أنت مضباح كل فضل وكال برز لعنرك في الوجود، لأنك الحليمة الأكبر
الميد لكل موجود، وسأهذه ما صح من خير آدم فمن دونه تحت لوائي ولا
فخر رواه أحد عن ابن عباس وهذا لفظة والترمذي عن أبي سعيد وقال حديث حسن
صحيح وخير إنا أنا القاسم والله المعطي متفق عليه. وخير لو كان موسى
جيا ما وسعته إلا أتباعي رواه أحد والدارمي. وخير فيقول إبراهيم: إنا كنت
خيلا من وزراء ورازه رواه مسلم. ... واستعاره السراج الذي يستمد منه
الأضواء ليتبين ﷺ لأنه الذي يستمد منه الكالات بأمرها، وأثر التشبيه
بالسراج على القمرين لأنه يقتبس منه الأنوار يشهر له ويخلفه فوهه فتبقى
بعده. والضوء الذي هو أعلى من النور يدلل جعل الشمس ضياء
والقمر نورا ﷻ الآية. يونس. لصفات الكالات استعارة مصرية²⁹⁹ يجامع أن

²⁹⁸ al-Haytamī, *al-Minh al-Makkiya* (1:138-141). The metaphor is explicit because the vehicle (light) to which the tenor (the Prophet) is being compared to is explicit.

²⁹⁹ الاستعارة المصرية هي ما صرح فيها بالاستعارة منه، نحو: هو على نور من ربه، أي على مدى كائنه في

كلا من الصوتين المعنوي والجسي يهدي إلى القصود، وأيضاً الكالات
الدينية تنور الظاهر والباطن.

The Unfathomability of the Prophet's Rank II

When the verse was revealed *Allah and His angels shower blessings on the Prophet. O you who believe! Invoke blessings on him and salute him with abundant salutations* (33:56) the Companion Bashīr b. Sa'd al-Anṣārī asked in what manner they should invoke blessings. The Prophet paused for a long time then he said:

221. Say: "O Allah, bless Muhammad and the Household of Muhammad just as you blessed the Household of Ibrahim; and grant grace to Muhammad and the Household of Muhammad just as you graced the Household of Ibrahim over all creation. Truly You are All-Praiseworthy, All-Glorious!" As for salutation (*al-salām*), you already know it.³⁰⁰

لما نزلت ﷻ إن الله وملائكته يصلون على النبي ﷺ يتأيها الذين
ءامنوا صلوا عليه وسلموا تسليماً ﷻ قال بشير بن سعيد رضي الله
عنه: أمرنا الله تعالى أن نصلّي عليك يا رسول الله، فكيف نصلّي عليك؟
فسكت رسول الله ﷺ حتى قمينا أنه أم يسأله. ثم قال رسول الله ﷺ فقولوا:
اللهم صل على محمد وعلى آل محمد كما صليت على آل إبراهيم. وبارك على
محمد وعلى آل محمد كما باركت على آل إبراهيم في العالمين. إنك خير مجيد.
والسلام كما قلنا عظيم. رواه النسعة وفي الباب عن كعب بن عجرة وأبي جحيد

الظهور والوضوح، فقد صرح فيها بالاستعارة منه، وهو النور. أخر من (البيان) الكوم البستاني ص ٦٦.

³⁰⁰ Muss-transmitted through fourteen Companions in the Nine Books.

الساعدي وأبي سعيد البخاري وأبي مسعود الأنصاري وطاحنة بن عبيد الله وعلي
وريدة الأسلمي وزيد بن خازجة ويقال ابن جارية وأبي هريرة وسهل بن سعد
السعدي وروافع بن ثابت وجابر وابن عباس والنعمان بن أبي عياش.

The Divine command that we bless him is in reality a command that we invoke further Divine blessings on him. Thus we invoke not our own blessings but the blessings of Allah on the Prophet. The Moroccan scholar-poet Muḥammad al-Fāhir al-Kattānī (1299-1347/1881-1928) wrote in commentary of the above hadith:

222. If every hair in our body invoked blessings on the Prophet, praised him, and thanked him, it would still not repay one tenth of a drop in the sea of his blessings; hence we have been ordered to ask Allah Himself to bless and greet him on our behalf, with His abundant bounty in recompensing him. For no one is able to recompense or repay the Prophet except His Almighty Lord.³⁰¹

قال الإمام محمد الطاهر الكتاني في كتاب مطالع السعادة في اقتران كرمي الشهادة:

قُلْ كَانَ فِي كُلِّ مِثْبَ سَمِةٍ مِّنَ لِّسَانٍ يَّصِلُ عَلَيْهِ سَمُّهُ وَيُشْرِكُهُ،
لَّا رَاقٍ يُعْصِرُ قَطْرَةً مِّنْ بَحْرِهِ الدَّافِقِ الشَّكْرِ، الْمَلَّاطِمِ الْأَمْرَاجِ، وَالْأَجَلِ هَلَا.

A further confirmation of the boundless nature of the Divine exaltation of the Prophet is the fact that for each single one of our invocations of blessings we make, we receive an infinitely disproportionate reward of ten to seventyfold blessings from Allah Himself:

³⁰¹ al-Kattānī, *Maṭālī' al-Sa'āda* (p. 270).

223. Whoever invokes blessings on me once, Allah Most High blesses him ten times.³⁰²

عن أبي هريرة رضي الله عنه مرفوعاً: مَنْ صَلَّى عَلَى وَاحِدَةٍ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا. رواه مسلم وأحمد وأبو الدرداء وعلي وأنس وعبد الله بن عمر وابن العاص وأبو طلحة رضي الله عنهم.

224. Abū al-Mawāhib al-Shādhilī (9th/15th c.) asked the Prophet in vision or in dream: "Messenger of Allah, is this [only] for someone who has presence of heart?" He replied: "Nay, but for anyone who invokes blessings on me, even if his heart is elsewhere; and Allah shall give him angels the like of mountains, praying for him and asking forgiveness for him." "And if he has presence of heart?" He replied: "Then no one but Allah knows how much reward he will get." ³³⁰³

وقال العارف أبو المراحب الشافلي رضي الله عنه: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ صَلَاةُ اللَّهِ تَعَالَى عَشْرًا عَلَى مَنْ صَلَّى عَلَيْكَ مَرَّةً وَاحِدَةً، كُلُّ ذَلِكَ إِنْ كَانَ حَاضِرَ الْقَلْبِ؟ فَقَالَ ﷺ: بَلِ الْكُلِّ مُصَلٍّ عَلَيْيَ وَلَوْ كَانَ غَافِلَ الْقَلْبِ وَيُعْطِيهِ اللَّهُ أَجْرًا أَجْمَالَ مِنَ الْمَلَائِكَةِ تَذْخُو لَهُ وَتَسْتَعْفِرُ لَهُ فَقَالَ وَإِذَا كَانَ حَاضِرَ الْقَلْبِ؟ قَالَ: فَلَا يَعْلَمُ ذَلِكَ إِلَّا اللَّهُ تَعَالَى ذَكَرَهُ الْقَطِبُ عَبْدُ الرَّحْمَنِ الشَّعْرَانِي الشَّافِعِي فِي الْبَطَائِي الْكَبِيرَى وَيَلْقَبُ بِالْحَنْفِي لِأَنَّهُ مِنْ نَسْلِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ رَضِيَ اللَّهُ عَنْهُ. وَبَقِيَ عَنْهُ السَّيِّدُ أَحْمَدُ زَيْنِي دَحْلَانُ فِي كِتَابِ (تَقْرِيبِ الْأَصُولِ لِتَسْمِيَةِ الرُّسُولِ لِلْمَعْرِقَةِ اللَّهُ وَالرَّسُولُ).

³⁰² Muslim, *Sahih* (*Salāt al-salāt alā al-Nabī*; al-Nasā'ī, *Sunan* (*Sahih*, *faiḥ al-salāt alā alā al-Nabī*; al-Irmiqhi, *Sunan* (*Salāt firr-tatawaw ma'ā j̄ faḥ al-salāt alā al-Nabī*; Abū Dawūd, *Sunan* (*Salāt istiṣḡar*); Ahmad, *Musnad* (1:144 888-9) etc.
³⁰³ Cited by al-Shārah, *Tabaqat* (2:67-68 sub Muḥammad Abū al-Muwāhib al-Shādhilī) and Sayyid Ahmad b. Zayn Dablan in his book *Zayt al-Uṣl*.

Abd Allah b. 'Amr b. al-'Ās said:

225. Whoever invokes blessings on the Messenger of Allah once, Allah and His angels bless him seventy times; therefore let each servant do as little or as much of that as he wants.³⁰⁴

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَنْ صَلَّى عَلَى رَسُولِ اللَّهِ ﷺ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ وَمَلَائِكَتُهُ سَبْعِينَ صَلَاةً فَلَيْلٍ عَبْدٌ مِنْ ذَلِكَ أَوْ لَيْكُنْ. رواه أحمد مؤلفاً بسند جيد. وحكمه حكم المرفوع إذا لا يقال من باب الرأي.

In a similar vein Ibn 'Abbās narrated that the Prophet said:

226. Whoever says: "May Allah recompense Muhammad on our behalf as he deserves," he has exhausted seventy [angelic] scribes for 1,000 mornings.³⁰⁵

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ جَزَى اللَّهُ مُحَمَّدًا عَمَّا هُوَ أَفْهَمُ، أَتَمَّتْ سَبْعِينَ كَاتِبًا أَلْفَ صَبَاحٍ. رواه الطبراني وابن

شاهين والخطيب وأبو نعیم.

The abundance of such reward has led scholars to view the invoking of blessings on the Prophet as higher in merit than the Pillar of *zakaat*:

227. Al-Rasā'ī said in *Tuḥfat al-Akhyār* that one of the scholars was asked in the Great Mosque of Damascus whether the invocation of blessings on the Prophet was better or the obligatory charity. The scholar replied the invocation of blessings is better.

³⁰⁴ A saying of 'Abd Allah b. 'Amr which has the status of a Prophetic ḥadīth. Narrated by Ahmad, *Musnad* (11:178 §6605 and 11:366 §6754) with a good chain of al-Haythamī, *Majma'* (10:248 §17283) and al-Buṣṭī, *Ḥaṭṭ* (6:496 §6276).
³⁰⁵ al-Tabarānī, *Kaḥīr* (11:206 §11509), *Awṣat* (1:180 §237), and *Musnad al-Shāmiyyīn* (3:196-197 §2070), Ibn Shāhin, *Tarḡīb* (1:87 §15); al-Khatīb, *Tarīḥ* (8:338-339), and Abu Nu'aym, *Ḥilya* (3:206) and *Akḥbar Aṣḥab* (2:230).

The questioner said: "How can it be said that the invocation of blessings is better than the obligatory charity that concerns property?" He replied: "There is a big difference between, on the one hand, the *ḥard* which Allah mentioned, in which He Himself invoked blessings, which His angels performed, and which He commanded His servants to do, and, on the other hand, the *ḥard* which He only made obligatory on His servants."³⁰⁶

قَالَ الرَّصَاعُ فِي تَحْقِيقِ الْأَخْبَارِ: سُمِّلَ بَعْضُ الْمُلَمَّاةِ بِجَمَاعٍ دُمِشَقٌ عَنْ صَلَاةِ الْعَبْدِ عَلَى نَبِيِّهِ ﷺ هَلْ هِيَ أَفْضَلُ مِنْ صَلَاةِ الْفَرَضِ أَمْ أَنَّ صَلَاةَ الْفَرَضِ أَفْضَلُ؟ فَقَالَ: الصَّلَاةُ عَلَى النَّبِيِّ ﷺ أَفْضَلُ مِنَ صَلَاةِ الْفَرَضِ. فَقَالَ السَّائِلُ: كَيْفَ يُقَالُ أَنَّ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ أَفْضَلُ مِنْ صَلَاةِ الْفَرَضِ الرَّاجِبِ فِي الْمَالِ؟ فَقَالَ: لَيْسَ الْفَرَضُ الَّذِي ذَكَرَهُ اللَّهُ تَعَالَى، وَصَلَّى فِيهِ بِنَفْسِهِ، وَأَكْتَفَى بِهِ مَلَائِكَتُهُ، وَأَمَرَ بِهِ عَبْدٌ: كَانَتْ فَرَضُ الَّذِي أَوْجِبَهُ عَلَى عِبْدِهِ وَحْدَهُ. فَقُلْتُ: عَنْهُ الشَّيْخُ يَرْسِفُ الْبَهَانِي فِي سَعَادَةِ الْمَارِئِينَ.

All of the above reports confirm the doctrine that the Prophet is beyond emulation and that no one truly knows the Prophet except Allah Himself, as expressed by Ibn Mashish ("minds capitulated so that none of us can reach him, from the first to the last"). Ibn 'Ajība ("he possessed a station that is unattainable, unmatchable, and unknownable") and Sukayrī ("He came to know his own reality in a way none other than him has ever been able to know"). Ibn Ḥajar al-Hayamī said in commentary of al-Buṣṭī's statement,

228. *Whatever trait of his you begin with, you find that it reunites all the news of his immense merits from the start.*³⁰⁷

³⁰⁶ In al-Nabḥānī, *Sa'ādāt al-Dār* (p. 39).

³⁰⁷ al-Buṣṭī, *Ḥamziyya* (line 125, *Mimāh* 2:569-570).

قال البرصيري رحمه الله في الحمزية:

كُلُّ وَصْفٍ لَهُ ابْتِدَآتٌ بِهِ اسْتَوَى عَبَّ اخْتِيارَ الْفَضْلِ مِنْهُ ابْتِدَاءُ

229. You also have to believe that part of the perfection of faith in him is to believe that Allah created his noble body in a form the like of which was never seen before or after in any human being. The secret of this is that the beautiful aspects of a person point to what is hidden inwardly of their superlative manners and qualities, in which our Prophet has reached an unprecedented and unparalleled perfection. Hence he said in *Burdat al-Ma'atij*:

*He is the one whose essence and form were made perfect,
then the Creator of life chose him for His beloved,
Exempt of any partner in his beautiful traits
so that the jewel of beauty was, in him, undivided.
Avoid whatever the Christians said about their Prophet
then say whatever praised of him you like and do your best.*³⁰⁸

How well one of them spoke when he said: "The totality of his beauty was not revealed to us. If it had, our eyes would not have been able to look at him."

قال الخنيسي رحمه الله في شرح الحمزية:

يَجِبُ عَلَيْكَ أَنْ تَعْتَقِدَ أَيْضاً أَنَّ مِنْ تَعَامُ الْإِيمَانِ بِهِ ﷺ الْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى أَوْجَدَ خَلْقَ بَدَنِهِ الشَّرِيفِ عَلَى وَجْهِهِ أَنْ يَظْهَرَ قَبْلَهُ وَلَا بَعْدَهُ فِي آدَمِيِّ مِثْلِهِ. وَبِرُّ ذَلِكَ أَنَّ حَاضِرَ الدَّائِمِ دَلِيلٌ عَلَى مَا بَطَنَ فِيهَا مِنْ بَدَائِعِ الْأَخْلَاقِ وَجَلَالِ الصِّفَاتِ، وَبَيْنَمَا ﷺ قَدْ بَلَغَ الْعَالِيَةَ الَّتِي لَمْ يَصِلْ إِلَيْهَا قَبْرُهُ فِي كُلِّ مَنْ دُنَيْكَ. وَمَنْ قَدْ قَالَ النَّاطِمُ فِي بُرْدَةِ الْمَدِيحِ:

³⁰⁸ al-Buṣṭī, *Burda* (lines 41-43, *Umda* p. 260-267).

فَهُوَ الَّذِي لَمْ مَعْنَاهُ وَصُورَتُهُ * ثُمَّ اضْطَفَأَهُ حَيِّياً بِأَرْعَى النَّسْرِ
مُتَوِّدَةً عَنْ شَرِّكَكَ فِي حَكَايَتِهِ * فَجَوَّهَرُ الْحُسْنِ فِيهِ غَيْرُ مُتَقَبِّلٍ
دَخَّ مَا أَدْعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ * وَأَحْكَمُ بَيِّنَاتٍ مَدَّ حَافِيَهُ وَاجْتَنَمَ
وَمَا أَحْسَنَ قَوْلَ بَعْضِهِمْ: لَمْ يَظْهَرْ لَنَا تَعَامُ حُسْنِهِ ﷺ، وَإِلَّا لَأَ أَطَافَتْ أَعْيُنُنَا
النَّظَرَ إِلَيْهِ.

VIII

The Light of the Prophetic Inheritors

The Three Types of Progeny in the Verse *alastu bi-Rabbikum*

Al-Tustarī (d. 283/896) in his Sufī exegesis of the Qurʾān glossed “their progeny” (*dhurriyyatahum*) in the verse *And when your Lord brought forth from Adam’s Children, from their reins, their progeny, and made them testify of themselves: Am I not your Lord? They said: Yes, truly. We testify. That was lest you should say on the Day of Resurrection: Truly of this we were unaware* (7:172) in three senses:

230. The first sense of *dhurriyyatahum* is Muḥammad—upon him blessings and peace—because when Allah Most High wanted to create Muḥammad, He caused a light to appear out of *h/His* light (*azhara min nūrihi nūran*): when he reached the Veil of Magnificence he went into a great prostration to Allah. Allah then created out of his prostration a tremendous pillar like glass made of light, that is, both its inward and its outward contain Muḥammad himself (*bātinuh wa-ẓāhiruh fīhi aynu Muḥammadin*). Then he stood before the Lord of the worlds in service for a million years with the indelible markers (*ḡabā’i*) of belief, namely, the eye-witnessing of faith, the uncovering of certainty, and the sighting of the Lord. Hence Allah Most High honored him with sight [of Him] before the beginning of creation by a million years.

The second sense is Ādam—upon him blessings and peace. He created him out of light, and He created Muḥammad’s body out of Adam’s clay.

The third sense is Adam’s progeny. Truly Allah Most Glorious has created the seekers (*al-murāṭin*) from the light of Adam, and He has created the sought ones (*al-murādīn*) from the light of Muḥammad. The generality of creatures live in the mercy of the People of Nearness (*aḥl al-qurb*), and the People of Nearness live

in the mercy of the One Brought Near (*al-muqarrab*). Their light will run before them and on their right hands (66:8).³⁰⁹

قَالَ سَهْلُ التَّمِيمِيِّ رَضِيَ اللَّهُ عَنْهُ فِي تَفْسِيرِهِ ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَسْبَغَ لَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ﴾ قَالُوا بَلَى سَهْلًا يَا أَيُّهَا الْأَعْرَافُ. وَالذُّرِّيَّةُ ثَلَاثٌ: أَوَّلُ وَثَانِي وَثَالِثٌ. قَالُوا أَوَّلُ: مُحَمَّدٌ ﷺ، لِأَنَّ اللَّهَ تَعَالَى لَا أَرَادَ أَنْ يَخْلُقَ مُحَمَّدًا ﷺ أَظْهَرَ مِنْ نُورِهِ نُورًا فَلَمَّا بَلَغَ حِجَابَ الْعَظَمَةِ سَجَدَ اللَّهُ سَجْدَةً فَخَلَقَ مُسَبِّحَاتِهِ مِنْ سَجْدَتِهِ عَمُودًا عَظِيمًا كَأَنَّ جَاجَ مِنَ النُّورِ أَيْ بِأَيْلُهُ وَظَاهِرُهُ فِيهِ عَيْنُ مُحَمَّدٍ ﷺ قَوَّفَتْ بَيْنَ يَدَيْ رَبِّ الْعَالَمِينَ بِالْخِدْمَةِ أَلْفَ أَلْفِ عَامٍ بِطَائِعِ الْإِيمَانِ وَهُوَ مُعَايَنَةُ الْإِيمَانِ وَمُكَاشَفَةُ الْيَقِينِ وَمُسَاهَدَةُ الرَّبِّ فَأَكْرَمَهُ اللَّهُ تَعَالَى بِالسَّامَةِ قَبْلَ بَدْءِ الْخَلْقِ بِأَلْفِ أَلْفِ عَامٍ... الثَّانِي: آدَمُ صَلَوَاتُ اللَّهِ عَلَيْهِ خَلَقَهُ مِنْ نُورٍ، قَالَ عَلَيْهِ السَّلَامُ: وَخَلَقَ مُحَمَّدًا ﷺ يَعْنِي جَسَدَهُ، مِنْ طِينِ آدَمَ عَلَيْهِ السَّلَامُ. وَالثَّلَاثُ: ذُرِّيَّةُ آدَمَ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْمُرِيدِينَ مِنْ نُورِ آدَمَ وَخَلَقَ الْمُرَادِينَ مِنْ نُورِ مُحَمَّدٍ ﷺ فَالْعَامَّةُ مِنَ الْخَلْقِ يَعْبُدُونَ فِي رَحْمَةِ أَهْلِ الْقُرْبِ، وَأَهْلُ الْقُرْبِ يَعْبُدُونَ فِي رَحْمَةِ الْقُرْبِ ﴿تُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَيَا أَيْمَنِيهِمْ﴾. تَفْسِيرُ التَّمِيمِيِّ.

³⁰⁹ al-Tustari, *Tafsir* (p. 152-153).

Prophets and *Awliyā* drank deepest from his light (Dabbāgh)

Ibn Mubārak heard his teacher al-Dabbāgh give the following description of the creation of all things out of the light of the Prophet in commentary of Ibn Mashīsh's statement "and from whom the lights broke forth":

231. The first thing that Allah Most High created is the light of our liegelord Muhammad. Then He created out of it the Pen, the Seventy Veils, and their angels. Then He created the Tablet and, before the latter was completed and formalized, He created the Throne, the souls, Paradise, and the interval world (*barzakh*). As for the Throne, He created it from His Light, that most honored light which is the light of our Prophet and liegelord Muhammad. ... Then Allah Most High created the angels of the earths from the Prophet's light, and He ordered them to worship Him there; and He created the angels of the heavens from his light, and He ordered them to worship Him there. As for souls and Paradise, but for some parts, they were also created from a light which itself was created out of his light. As for the *Barzakh*, its upper half is from his light. The upshot is that the Pen, the Tablet, half of the *Barzakh*, the Seventy Veils and all their angels, and all the angels of the [seven] heavens and the [seven] earths were created of the light of the Prophet without intermediary, while the Throne, water, Paradise, and souls were created from a light that was created out of his light. All these creations also drank from his light after that. ... As for Prophets and all the believers from this and past communities they were given to drink from it eight times, the third of them on the Day of Promises, when all their souls drank from his light, but some drank much and some drank little, hence the disparity among the believers and the reason some of them are *awliyā* and others not.³¹⁰

قال الشيخ علي بن مبارك نقلًا عن القطب الغوث عبد العزيز الدبّاغ في شرح قول القطب ابن مشيش (وَأَخْلَقَتْ الْأَنْوَارُ):

³¹⁰ Ibn Mubārak, *Ibriz* (p. 387-389).

إِنَّ أَوَّلَ مَا خَلَقَ اللهُ تَعَالَى نُورَ سَيِّدِنَا مُحَمَّدٍ ﷺ ثُمَّ خَلَقَ مِنْهُ الْقَلَمَ وَالْحُجُبَ السَّيْبِيَّ وَمَلَايِكَتَهُمَا، ثُمَّ خَلَقَ النَّوْخَ، ثُمَّ قَبْلَ كَلَامِهِ وَابْتِدَآؤِهِ خَلَقَ الْعَرْشَ وَالْأَرْوَاحَ وَالْجَنَّةَ وَالْبَرَزَجَ. أَمَّا الْعَرْشُ فَإِنَّهُ خَلَقَهُ اللهُ تَعَالَى مِنْ نُورِهِ، وَخَلَقَ ذَلِكَ النُّورَ مِنَ النُّورِ الْمَكْرَمِ، وَهُوَ أَيْ النُّورُ الْمَكْرَمُ ثُمَّ نُورُ نَبِيِّنَا وَمَوْلَانَا مُحَمَّدٍ ﷺ.... ثُمَّ إِنَّ اللَّهَ تَعَالَى خَلَقَ مَلَايِكَةَ الْأَرْضِيَّاتِ مِنْ نُورِهِ ﷺ وَأَمْرَهُمْ أَنْ يَعْبُدُوهُ عَلَيْهَا وَخَلَقَ مَلَايِكَةَ السَّمَوَاتِ مِنْ نُورِهِ ﷺ وَأَمْرَهُمْ أَنْ يَعْبُدُوهُ عَلَيْهَا. وَأَمَّا الْأَرْوَاحُ وَالْجَنَّةُ إِلَّا مَوَاضِعٌ مِنْهَا، فَإِنَّهَا أَيْضًا خُلِقَتْ مِنْ نُورِهِ وَخُلِقَ ذَلِكَ النُّورُ مِنْ نُورِهِ ﷺ. وَأَمَّا الْبَرَزَجُ فَنُصِفُهُ الْأَعْلَى مِنْ نُورِهِ ﷺ. فَخَرَجَ مِنْ هَذَا أَنَّ الْقَلَمَ، وَالنَّوْخَ، وَنُصِفَ الْبَرَزَجَ، وَالْحُجُبَ السَّيْبِيَّ، وَجَمِيعَ مَلَايِكَتَيْهَا، وَجَمِيعَ مَلَايِكَةِ السَّمَوَاتِ وَالْأَرْضِيَّاتِ، كُلُّهَا خُلِقَتْ مِنْ نُورِهِ ﷺ بِإِلَهِاسٍ طَاقَةٍ، وَأَنَّ الْعَرْشَ، وَالْجَنَّةَ، وَالْأَرْوَاحَ، خُلِقَتْ مِنْ نُورِ خُلِقَ مِنْ نُورِهِ ﷺ. ثُمَّ بَعْدَ هَذَا، فَلَيْهِذِهِ الْمَخْلُوقَاتِ أَيْضًا مُنْفِيٍّ مِنْ نُورِهِ ﷺ.... وَأَمَّا الْأَنْبِيَاءُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ وَكُلُّ سَائِرِ الْمُرْسَلِينَ مِنَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ وَمِنْ هَذِهِ الْأُمَّةِ فَإِنَّهُمْ سُقُوا ثَمَانِ مَرَّاتٍ، الثَّالِثَةُ يَوْمَ أَلَسْتُ بِرَبِّكُمْ فَإِنَّ كُلَّ مَنْ أَجَابَ اللَّهَ تَعَالَى مِنْ أَرْوَاحِ الْمُرْسَلِينَ وَالْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ مُنْفِيٍّ مِنْ نُورِهِ ﷺ لَكِنْ مِنْهُمْ مَنْ مُنْفِيٍّ كَثِيرٌ، وَمِنْهُمْ مَنْ مُنْفِيٍّ قَلِيلٌ، فَمِنْ هُنَا وَقَعَ التَّفَاوُثُ بَيْنَ الْمُرْسَلِينَ حَتَّى كَانَ مِنْهُمْ أَوْلِيَاءٌ وَغَيْرُهُمْ.

The Visible Light of the *Awliyā* Here and Hereafter

"The People of Nearness" (*ahl al-qurb*) and "the One Brought Near" (*al-muqarrab*) in al-Tustarī's text are references to the Friends of Allah in relation to the Seal of Prophets, beginning with the rest of the Prophets followed by the Companions, concerning whom the swordsmen-Companion Buraqda al-Aslamī related from the Prophet:

232. Any of my Companions that dies in a certain land will be their light and their leader on the Day of Resurrection.³¹¹

مِنْ مَمَاتٍ مِنْ أَصْحَابِي بِأَرْضِي كَانَ نُورُهُمْ وَقَائِدُهُمْ يَوْمَ الْقِيَامَةِ. الزُّنْزَلِيُّ
وَأَبُو نَعِيمٍ وَأَبُو بَشِيرٍ وَكَامُ الرَّازِيِّ وَالْخَطِيبِيُّ وَالْبَغَوِيُّ وَأَبُو عَسَاكِرٍ.

Reports that witness to the visible light of the Companions in their lifetime abound. Among them:

233. [Anas:] Usayd b. Hudayr and 'Abbad b. Bisr left the house of the Prophet late one dark night. The tip of the staff of one of them lit up like a lamp and they were able to see as they walked. When they parted ways, the tip of the other staff lit up as well.³¹²

234. Usayd is the one who related he witnessed angels appearing in the night sky in the forms of lights because of his melodious Qur'ān recitation.³¹³

³¹¹ al-Tirmidhī, *Sunan*, (*Mawāqib*, *Bāb man sabha ashah al-Nabi*); Tammām, *Fawa'id* (*Rawd* 4:355 §1528); Ibn Bishrān, *Amāli* (1:55 §69); Abū Nu'aym, *Majma' al-Sahāba* (1:17 §42); al-Khatib, *Tārīkh Baghdād* (1:127-128); al-Baghawī, *Sharh al-Sunan* (14:72 §3862, *hasan gharīb*); al-Aṣwār (2:775 §1241) and *Tajīd* (sub §8:29); Ibn 'Asakir, *Tārīkh* (2:416).
³¹² al-Bukhārī, *Sahīh* (*Mawāqib*, *mawqibat Usayd b. Hudayr wa-'Abbad b. Bisr*); al-Nasā'ī, *al-Sunan al-Kubrā* (7:346-347 §8188) and others.
³¹³ al-Bukhārī, *Sahīh* (*Fadā'il al-Qur'ān*, *muzā'il al-sakīna wa'l-mulā'ika* *inda qir'at al-Qur'ān*); Muslim, *Sahīh* (*Salāt al-musafirīn*, *muzā'il al-sakīna li-qir'at al-Qur'ān*); al-Nasā'ī, *al-Sunan al-Kubrā* (7:257-258 §7962).

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلَيْنِ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَإِذَا نُورٌ بَيْنَ أَيْدِيهِمَا حَتَّى تَنفَرَقَا فَتَعَرَّفَ النُّورُ مَعَهُمَا وَقَالَ مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ إِنَّ أُسَيْدَ بْنَ حُصَيْنٍ وَرَجُلًا مِنَ الْأَنْصَارِ وَقَالَ حَكَّادُ أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ كَانَ أُسَيْدُ بْنُ حُصَيْنٍ وَصَيَّاؤُ بْنُ يَشْرِ عِنْدَ النَّبِيِّ ﷺ رَوَاهُ الْبُخَارِيُّ وَجَاءَ بِلَفْظٍ فَخَرَجَا مِنْ عِنْدِهِ فَأَضَاءَتْ عَصَا أَحَدِهِمَا مِثْلَ السَّرَاحِ وَكَانَا يَنْشِئَانِ يَضْرِبُونَهَا فَلَمَّا أَرَادَا أَنْ يَنْفَرَقَا إِلَى مَنَازِلِهِمَا أَضَاءَتْ لِسَا عَصَاؤُهُمَا. قَالَ الْبِرْصَرِيُّ فِي الْإِتْحَافِ: رَوَاهُ أَبُو دَاوُدَ الْعِلَاجِيُّ وَمُحَمَّدُ بْنُ يَحْيَى بْنُ أَبِي عُثْمَرَ وَالنَّسَائِيُّ فِي الْكِبَرِيِّ. وَأُسَيْدٌ هُوَ الَّذِي نَزَلَتْ الْمَلَائِكَةُ لِقِرَاءَتِهِ الْقُرْآنِ، قَالَ: وَمِثْلُ الظُّلُمَةِ فِيهَا أَفْئَالُ الْمَصَاحِبِ. مُتَّفَقٌ عَلَيْهِ.

235. [Abū Hurayra:] We were praying the 'ishā' prayer with the Prophet. Whenever the Prophet prostrated al-Hasan and al-Husayn climbed onto his back. Whenever he raised his head he would gently reach for them behind him and put them on the ground. When he went back into prostration they would climb up again. When he finished praying he sat them on his thighs. I went up to him and asked him, "Messenger of Allah, shall I take them to their mother?" Then a light flashed in the sky, whereupon he said: "Go to your mother." The light remained until they went in.³¹⁴

عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْشَاءَ فَإِذَا سَجَدَ وَتَبَّ الْحَسَنُ وَالْحُسَيْنُ عَلَى ظَهْرِهِ فَإِذَا رَفَعَ رَأْسَهُ أَخَذَهُمَا بِيَدِهِ مِنْ خَلْفِهِ أَخَذًا

³¹⁴ Ahmad, *Musnad* (16:386 §10659); al-Tabarānī, *Kabīr* (3:45 §2659 and [al-Husayn alone] 3:45-46 §2660); al-Bazzār, *Musnad* cf. al-Haythamī, *Kasf* (3:227 §2629); al-Hākim, *Mustadrak* (3:167); al-Bayhaqī, *Dalā'il* (5:76); and Ibn Asākir, *Tārīkh* (14:159).

رَيْفًا وَيَضَعُهُمَا عَلَى الْأَرْضِ فَإِذَا عَادَ عَادَا حَتَّى إِذَا قَضَى صَلَاتَهُ أَعْدَمُهَا عَلَى خَدَّيْهِ قَالَ قُلْتُ إِنَّي قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتُمْ؟ فَبَرَكْتَ بَرَكَةً فَقَالَ لَهَا أَلْحَقًا بِأُمَّكِ. قَالَ: فَمَكَتْ ضَوْءُهَا حَتَّى دَخَلَا. أَحْمَدُ وَالطَّبْرَانِيُّ وَالْبُخَارِيُّ وَالْحَاكِمُ وَالْبَيْهَقِيُّ وَابْنُ عَسَاكِرَ.

236. [Anas b. Mālik:] I accompanied the Prophet from his house to the mosque where a group of people, hands raised, were supplicating. He said: "Do you see in their hands what I see?" "What is in their hands?" I asked. "In their hands there is light," he replied. I said: "Ask Allah Most High to show it to me." He supplicated and showed it to me then he sped and we raised our hands too. [Var. He supplicated to Allah then I saw it and he said: "Hurry up and stretch your hands with the group." We sped and stretched our hands with the group.]³¹⁵

عَنْ أَنَسِ بْنِ مَالِكٍ خَرَجْتُ مَعَ النَّبِيِّ ﷺ إِلَى الْمَسْجِدِ وَنُومٌ فِي الْمَسْجِدِ رَافِعُو أَيْدِيهِمْ يَدْعُونَ. قَالَ: تَرَوْنَ بِأَيْدِيهِمْ مَا أَرَى؟ فَقُلْتُ: وَمَا بِأَيْدِيهِمْ؟ قَالَ: بِأَيْدِيهِمْ نُورٌ. قُلْتُ: أَدْعُ اللَّهَ أَنْ يُرِيَنِيهِ. قَدَعَا قَارِئِيهِ فَأَسْرَعَ فَرَفَعْنَا أَيْدِيَنَا. الْبُخَارِيُّ فِي التَّارِيخِ الْكَبِيرِ وَالْبَيْهَقِيُّ فِي الدَّلَالِ. وَجَاءَ بِلَفْظٍ قَدَعَا اللَّهَ فَرَأَيْنَاهُ فَقَالَ: أَسْرَعَ حَتَّى تَنْشُرَ يَدَاكَ مَعَ الْقَوْمِ. فَأَسْرَعْنَا فَتَشَرُّنَا أَيْدِيَنَا مَعَ الْقَوْمِ. الْمُعْتَبِلِيُّ فِي الضُّعْفَاءِ.

237. [Tuḥayl b. Amr:] The poet and regal leader of Abū Hurayra's tribe, al-Tuḥayl b. Amr al-Dawsī, known as Dhul-Nūr because of this miracle, asked the Prophet to supplicate for a sign to show to

³¹⁵ al-Bukhārī, *al-Tārīkh al-Kabīr* (sub Khattāb b. Umar); al-Bayhaqī, *Dalā'il* (5:197). The variant is in al-Uqaylī, *Du'at* (sub Khattāb b. Umar al-Thawrī).

his tribesmen, whereupon the Prophet supplicated for him and he left. As he emerged from the mountain pass overlooking their [Daws's] watering-place, a light shone between his two eyes like a lamp. He supplicated, "O Allah, other than in my face, I fear they might think it a disfigurement!" The light moved to the tip of his whip and people saw it there like a hanging lantern.³¹⁶

عَنِ الطُّفَيْلِ بْنِ صَفْوَةَ الدَّوْنِيِّ ذِي النُّورِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَدِمَ مَكَّةَ فَأَسْلَمَ
وَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَمْرٌ مُطَاعٌ فِي قَوْمِي وَإِنِّي رَاجِعٌ إِلَيْهِمْ وَكَأَعْيِبِهِمْ إِلَى
الْإِسْلَامِ فَادْعُ اللَّهَ أَنْ يَجْعَلَ لِي آيَةً تَكُونُ عَوْنًا عَلَيْنِهِمْ فَقَالَ: اللَّهُمَّ اجْعَلْ لَهُ
آيَةً فَخَرَجْتُ حَتَّى إِذَا كُنْتُ بَيْنَهُ تَطْلُعُنِي عَلَى الْحَاضِرِ وَقَعَ نُورٌ بَيْنَ عَيْنَيْ
مِثْلَ الصُّبْحِ فَقُلْتُ: اللَّهُمَّ فِي عَمْرٍ وَجْهِي وَأَخْشَى أَنْ يَنْظُرُوا بِي آيَةً مُثْلَهُ.
فَتَحَوَّلَ فَوَقَعَ فِي رَأْسِ سَوَاطِي فَجَعَلَ الْحَاضِرُونَ يَرَوْنَ ذَلِكَ النُّورَ فِي
سَوَاطِي كَالْقَنْدِيلِ الْمُلْقَى. ابْنُ سَعْدٍ وَابْنُ هِشَامٍ وَابْنُ نَعِيمٍ وَابْنُ أَبِي عَصَاكَ.
أَعْلَامُ النُّبُوَّةِ وَهَذَا لَفْظُهُ. وَابْنُ عَسَاكَ.

Al-Tufayl b. 'Amr al-Dawsī declaimed about the Prophet:

238. *I saw proofs that convinced me
that his path leads to the best goal,
And that Allah has transfigured him with beauty
and has raised his destiny above all destinies.
So I triumphed through what Allah placed in my heart
and Muhammad triumphed with my purest love.*³¹⁷

³¹⁶ Ibn Sa'd, *Tabaqāt* (4:224-225); Ibn Hishām, *Sira* (1/2:383); Abū Nu'aym, *Majma' al-Jawā'id* (p. 104); al-Bayhaqī, *Dalā'il* (p. 238-239 §191); al-Māwardī, *A'lām al-Nabawī* (p. 104); al-Bayhaqī, *Dalā'il* (p. 53:60-361); Ibn 'Asākir (25:18); cf. Feyyazābādī, *Qāmūs* (sub al-nūr); Ibn Hajar, *Isāba* (sub al-Tufayl b. 'Amr) (p. 317); *Maghazī*, *qissat Dawṣ wal-Tufayl b. 'Amr*; cf. al-Sālihi, *Subul al-Hudā* (2:549-550) al-Narzuḥānī in his *Mu'jam al-Shu'arā'*; cf. al-Sālihi, *Subul al-Hudā* (2:549-550).

أَسْنَدُ الطُّفَيْلِ بْنِ صَفْوَةَ الدَّوْنِيِّ:

رَأَيْتُ لَهُ دَلِيلَ أَنْبَاءِنِي * يَا نَسِيلَهُ يَهْدِي لِقَصْدِ
وَأَنَّ اللَّهَ جَلَّ جَبَّاهُ * وَأَعْلَى جَدَّهُ فِي كُلِّ جَدٍّ
فَقَرْتُ يَا حَيَّاهُ اللَّهُ قَلْبِي * وَقَارَ مُحَمَّدٌ بِصَفَاءِ وَدِّي
عَاذَكَ الْخَائِظُ الصَّالِحِي فِي سَبْلِ الْخُدَى وَالرُّشَادِ

As for the light of the Umma on Resurrection it is affirmed in the Qur'ān – the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands: they will say: Our Lord! Perfect our light for us (66:8) – and the Prophetic Sunna as related from Abū Dharr and Abū al-Dardā:

239. I shall certainly know my Community among all others on the Day of Resurrection. I shall know them because they will be given their records with the right hand; I shall know them because their signs will be in their faces from the marks of prostration (48:29); and I shall know them by their light that will run before them (66:8).³¹⁸

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
يُشْرِكُهُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿٢٩﴾ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ
نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا آتِنَا نُورَنَا

³¹⁸ Ibn Sa'yid al-Nās, *Minah* (p. 139); Ahmad, *Musnad* (36:66 §21740) and al-Hākim, *Musnad* (2:478).

وَأَغْفِرَ لَنَا يَا رَبَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ التحريم. عَنْ أَبِي قَتَادَةَ وَأَبِي
الْوَرْدَاءِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنِّي لأَعْرِفُ أُنْصِي يَوْمَ الْقِيَامَةِ مِنْ بَيْنِ الْأَنْصِمِ
قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تَعْرِفُ أُنْصِيكَ قَالَ أَخْرَفُهُمْ يَوْمَئِذٍ كَيْفَهُمْ بِأَسْمَائِهِمْ
وَأَخْرَفُهُمْ بِسَمَائِهِمْ فِي وَجُوهِهِمْ مِنْ أَمْرِ السُّجُودِ وَأَخْرَفُهُمْ بِتَوَرُّعِهِمْ يَسْمَى
بَيْنَ أَيْدِيهِمْ. رواه أحمد والحاكم.

The Prophet thus revealed that this light was specific to his Community. Furthermore, he connected that light to ablution and prostration as narrated from Abū Hurayra and 'Abd Allāh b. Busr respectively:

240. The Prophet came to the graveyard and greeted the graveyard saying: "Peace upon you, Abode of the believing folk! Truly we will, if Allah wills, join up with you." Then he said: "Would that we saw our brothers." They said: "Messenger of Allah, are we not your brothers?" He said: "You are my Companions, and my brothers are those who will come after me; and I am your forerunner at the Pond." They said: "Messenger of Allah, how will you recognize those of your Community that have not appeared yet?" He said: "Consider a man that has horses, some of them sabino piebalds (*ghurran muhajjala*) and the rest plain dark. Can he not tell the first from the rest?" They said yes. He continued: "They will come on the Day of Resurrection with spots of light on their faces and limbs from the mark of ablutions."³¹⁹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَتَى الْقَبْرَةَ فَسَلَّمَ عَلَى الْقَبْرِ.
فَقَالَ: السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ! وَإِنِّي، إِنْ شَاءَ اللَّهُ تَعَالَى، بِكُمْ
لَأَجُودَنَّ. ثُمَّ قَالَ: لَوَدِدْنَا أَنَا قَدْ رَأَيْنَا إِخْوَانَنَا. قَالُوا: يَا رَسُولَ اللَّهِ أَوْلَيْسْنَا

³¹⁹ Ibn Mājah, *Sunan* (*Zuhd, dhikr al-hawā*).

إِخْوَانُكَ؟ قَالَ: أَكُنْتُمْ أَصْحَابِي، وَلَوْ عَلَيَّ الَّذِينَ يَأْتُونَ مِنْ بَعْدِي. وَأَنَا
تَوَكَّلْتُكُمْ عَلَى الْخَوْضِ. قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ مِنْ
إِخْوَانِكَ؟ قَالَ: أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا لَمْ يَخْلُ طَرَفًا مِنْ طَرَفِي ظَهَرَ لِي خَلِيلٌ دُفِئَ
مَعِي، أَمْ يَكُنْ يَغْفِرُ لِي؟ قَالُوا: بَلَى. قَالَ فَأَيُّكُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مَحْجَلِينَ،
مِنْ أَمْرِ الْوُضُوءِ. ابن ماجه.

A variant wording from Anas states:

241. "When will I meet my beloved ones (*ahbābī*)?" They said: "Messenger of Allah, are we not your beloved ones?" He said: "You are my Companions, but my beloved ones are a folk that never saw me and yet they believed in me, and I long for them."³²⁰

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ مَوْلُو عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ أَصْحَابِي: يَا أَيُّهَا النَّبِيُّ
وَأَيُّهَا أَوْلَدُنَا أَجْنَابُكَ؟ قَالَ أَكُنْتُمْ أَصْحَابِي، أَجْنَابِي قَوْمٌ لَمْ يَرَوْنِي وَأَمَّنُوا بِي
وَأَنَا إِلَيْهِمْ بِالْأَسْوَاقِ أَوِ الشَّيْخِ فِي التُّرَابِ كَمَا فِي كِتَابِ الْعَمَالِ وَتُصَحِّحُهُ مِنَ الْقَبْرِ

242. ['Abd Allāh b. Busr:] My Community on the Day of Resurrection will be marked with light due to prostration and on their foreheads and limbs due to ablution.³²¹

وَعَنْ عَبْدِ اللَّهِ بْنِ سُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أُنْصِي يَوْمَ الْقِيَامَةِ غُرًّا
مِنْ السُّجُودِ مُحْجَلُونَ مِنْ الْوُضُوءِ. الرَّمْذَنِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

³²⁰ Abū al-Shaykh in *al-Thawāb* cf. *al-Muttaqī al-Hindī*, *Kanz* (14:51-52 §37913) and *al-Qushayrī*, *Risāla* (sub *Sūba*).

³²¹ *al-Tirmidhī*, *Sunan* (*Jum' a, mā dhakira min sūmā ḥādithi al-Umma yawma al-Qiyāma, ḥasan saḥīḥ*).

The great Successor Sālim b. 'Abd Allāh b. 'Umar (d. 106/725) said:

243. A man recounted his dream in a gathering in which Ka'b al-Ahbār was present, saying: "I saw in a dream that all the Communities were gathered up. Every Prophet had two lights and every follower in each of their Communities had one light. Lo and behold! Muhammad had as many lights as there were hairs on his head and body, and every follower in his Community had two lights!" Ka'b said: "By the One Who revealed the Torah to Mūsā and the Furqān to Muḥammad! I certainly find in the Torah the mission of the Prophets and their Communities and the mission of Muhammad just as you have described."³²²

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ رَجُلًا حَدَّثَ قَوْمًا كَانَ فِيهِمْ كُفَيْبٌ قَالَ رَأَيْتُ كَأَنَّ الْأُمَمَ جُمِعَتْ فَكَانَ لِكُلِّ نَبِيٍّ تُورَانٌ وَلَيْسَ مَعَهُ مِنْ أُمَّيَّهِ نُورٌ وَاحِدًا وَإِذَا مُحَمَّدٌ لِكُلِّ شَعْرَةٍ مِنْ رَأْسِهِ وَجَسَدِهِ نُورٌ وَلَيْسَ مَعَهُ مِنْ أُمَّيَّهِ تُورَانٌ تُورَانٍ فَقَالَ كُفَيْبٌ وَالَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَالتَّوْرَاتَانِ عَلَى مُحَمَّدٍ ﷺ إِنِّي أَجِدُ فِي التَّوْرَةِ بَعَثَ الْأَنْبِيَاءَ وَأَتَّبِعَهُمْ وَبَعَثَ مُحَمَّدٌ ﷺ كَمَا رَأَيْتُ. رَوَاهُ الْحَافِظُ ابْنُ حَجَرٍ فِي كِتَابِ نَزْهَةِ السَّامِعِينَ فِي رَوَايَةِ الصَّحَابَةِ عَنِ التَّابِعِينَ بِإِسْنَادٍ صَحِيحٍ.

The Prophet's Definition of the *Awliyā*

The Companions asked the Prophet to define the "friends of Allāh" (*awliyā*) and, at other times, to recommend who they should keep company with. Ibn 'Abbas, 'Amr b. al-Jamūl and others narrated that he replied to those questions thus:

³²² Narrated by Ibn Hajar in *Nuzhat al-Sāmī* (p. 98) with a sound chain.

244. The *awliyā* of Allāh are those who, when you see them, you are reminded of Allāh.³²³

245. My *awliyā* among My servants, and My beloved among My creatures are those who are remembered with My remembrance, and I am remembered with their remembrance.³²⁴

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَرَى الْوَلِيَّاءَ لِلَّهِ قَالَ: الَّذِينَ إِذَا رَأَوْا ذَكَرُوا اللَّهَ. رَوَاهُ وَابِنُ الْبَارِكِ النَّسَائِيُّ فِي الْكِبَرِيِّ وَالطَّبْرَانِيُّ وَالْبَزْزَارُ بِسَنَدٍ جَيِّدٍ وَأَبُو نَعِيمٍ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعْدٍ وَابْنِ مَالِكٍ الْأَشْمُورِيِّ وَأَسْمَاءَ بِنْتِ يَزِيدٍ وَابْنِ عُمَرَ وَجَدَّاهُ بَيْنَ الصَّلَامَتِ وَسَعْدِ بْنِ أَبِي نَوَاصٍ رَضِيَ اللَّهُ عَنْهُمْ. وَعَنْ عُمَرَ بْنِ الْجُمَيْلِ رَضِيَ اللَّهُ عَنْهُ مَوْفُوعًا أَنَّ الْأَوَّلِيَّاءَ مِنْ عِبَادِي وَأَحِبَّائِي مِنْ خَلْقِي الَّذِينَ يُذَكَّرُونَ بِذِكْرِي وَأَذْكُرُ بِذِكْرِهِمْ أَهْلَهُ. وَرَوَاهُ الطَّبْرَانِيُّ عَنْ عَمْرٍو بْنِ الْحَقِيقِ رَضِيَ اللَّهُ عَنْهُ.

"*Awliyā* are the very purpose of all that exists" (Ibn al-Jawzi)

Since remembrance of Allāh and worship of Him is the reason for creation, and since seeing a Friend of Allāh reminds one of Him, it is not surprising that in the preface to his biographical dictionary of the Sufis entitled *Sifāt al-Safwa* Ibn al-Jawzī said:

³²³ al-Nasā'ī, *al-Sunan al-Kubrā* (10:124 §11171), al-Bazzār, *Musnad* (11:251 §5034, cf. Ibn Hajar's *Mukhtasar* 2:394-395 §2083 and al-Haythamī, *Majma'* 10:78), al-Tabarānī, *Taṣīf* (11:131), al-Tabarānī in *al-Kabīr* (12:13 §12325), Ibn al-Mubārak in *al-Zuhd* (p. 72 §218), Abū Nu'aym in *Ahbar Ashabih* (1:231), also narrated from 'Abd Allāh b. 'Amr, Anas, Ibn Māsūd, Abū Mālik al-Ash'arī, Asmā' bint Yazīd, Ibn 'Umar, 'Ubāda b. al-Sāmī, Sa'īd b. Jubayr, 'Abd al-Rahmān b. Ghannam al-Ash'arī, and Tāwūs b. Kaykān. ³²⁴ Ahmad, *Musnad* (24:316-317 §15549); also from 'Amr b. al-Hamqī by al-Tabarānī, *al-Mu'jam al-Awsat* (1:203 §651).

246. The Friends of Allah and the Righteous are the very purpose of all that exists (*al-awliyā' wal-sālihin hum al-maqṣad min al-kawn*). They are those who learned and practiced with the reality of knowledge. ... 'Aṭā' b. Yasar related that Mūsā said: "O my Lord! Who are Your People that are truly Your People, and whom You will shade under Your Throne?" Allah said: "They are those with innocent hands and pure hearts who love one another in My Majesty; those who, when I am remembered, they are remembered, and when they are remembered, I am remembered through their remembrance." ... Ibn 'Uyayna said: "At the mention of the Righteous mercy descends." Muhammad b. Yunus said: "I never saw a more beneficial act for the heart than to mention the Righteous."²²⁵

قال ابن الجوزي رحمه الله في باب ذكر فضل الأولياء والصالحين من مقدمة صفة الصوفية:

الْأَوْلِيَاءُ وَالصَّالِحُونَ هُمُ الْمَقْصُودُ مِنَ الْكَوْنِ، وَهُمْ الَّذِينَ عَلِمُوا قَعَمِيْلُوا بِحَقِيقَةِ الْعِلْمِ... وَعَنْ عَطَاءِ بْنِ يَسَارٍ: قَالَ مُوسَى عَلَيْهِ السَّلَامُ: يَا رَبِّ مَنْ أَهْلَكَ الَّذِينَ هُمُ أَهْلُكَ، الَّذِينَ تَخْلُقُهُمْ فِي عَرْشِكَ؟ قَالَ: هُمُ الَّذِينَ يُبْدُونَ الطَّاهِرَةَ قُلُوبُهُمْ، الَّذِينَ يَتَحَابُّونَ بِحَلَالِي، الَّذِينَ إِذَا ذُكِرْتُ ذُكِرُوا وَإِذَا ذُكِرُوا ذُكِرْتُ بِذِكْرِهِمْ... وَعَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِيلُ الرَّحْمَةِ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: مَا رَأَيْتُ لِلْقَلْبِ أَنْفَعَ مِنْ ذِكْرِ الصَّالِحِينَ.

Such Divine remembrance is also the implied meaning of the lines attributed to the *Qurṭb* 'Abd Allāh b. 'Alawī al-Haddād (1044-1132/1634-1720) describing Tarīm in the Ḥaḍramawī valley, Yemen:

²²⁵ Ibn al-Jawzī, *Sifāt al-Safwa* (1:17-20).

247. The abodes of the best masters
leaders to all people!
To love them means bliss
and to see them is worship.

يرى عن الإمام قطب الدعوة والإرشاد السيد عبد الله بن علوي الحمداني رضي الله عنه:

مَنَازِلُ خَيْرِ سَادَةٍ * لِكُلِّ النَّاسِ قَادَةٌ
مُحِبَّتُهُمْ سَعَادَةٌ * وَرُؤْيَاهُمْ عِبَادَةٌ

The Syrian *Ghawth* or "Arch-Helper" Bahā' al-Dīn al-Rawwās (1220-1287/1805-1870) in his *Dīwān* of poetry describes the arch-saints (*aqāb*) or major *Awliyā* in ineffable terms as "those who make visible the particles of Taha (i.e. the Prophet) in creatures":

248. The host of the unseen hailed from the unseen worlds
guarding our sanctuary with Signs of the invisible.

Dispelling the darkness of griefs away from our secrets,
high energies put up the pillars of loftiness.

The revival of the unseen has dawned,
greeting the core of what is and will be.

Allah accustomed us to every beauty. Even before
He sewed existence. He exalted us in His Unseen;

And He appointed us leaders of His gnostics,
bestowing upon us the subtleties of immense help.

We are, among the folk of heavenly ascents, a Ka'ba:
they circumambulate us, seeking the light of our guidance.

We are the Signs of the One God in His creation:
we rise up to uncover His symbols like a Criterion.

We represent the Prophet: our state is from his state.

With the perfection of the secret of his Gnoxes he adorns us.

*We have become the supports of his science in his House,
We have increased the types of his multitudes in faith.*

*We confer on the wali his honorific gifts; and truly
whoever fights us meets Allah in the worst state.*

*Spiritual Opening is our lovers' share everlastingly,
and infinite bounty flows for those who support us....*

*Thus you see hearts – even if some hold back
out of envy – always extolling our reality.*

*Have any piloted the droves of purling hearts to their Lord
after unrighteousness had silted them but us?*

*Look well! You will see the Honored Purifier is our sire,
and the well-pleasing one – the Lion among men – our father.*

*Is there, here and now, of Taha's particles in creation
anything still seen of his human nature besides us?*

*Utter dependency on the All-Beneficent has cloaked us,
without disgrace; His knowledge has made us sufficient.*

*Great men die on the dais of their wild claims,
but Allah gave us Life in His Reality.*

*Therefore shelter in us; keep our pacts straight and pure.
There is no door to the Prophet here besides us.*³⁵⁶

وقال القطب النورث بهاء الدين الرواس رضي الله عنه في ديوانه (قائدة الجحيم من عائدة
الكريم):

³⁵⁶ al-Rawwās, *Faṭṭāḥ al-Himam* (p. 23-24).

حِزْبُ الْمُيُوبِ مِنَ الْمُيُوبِ أَتَانَا * فَحَمَى بَيَاتِ الْيُيُوبِ حِمَانَا
وَجَلَا ظِلَامُ الْحُمِّ عَنْ أَسْرَارِنَا * هُمُ أَقَامَتْ لِلْعَمَلِ أَرْكَانَنَا
وَالنَّهْضَةُ الْعَيْشِيَّةُ ابْتَلَجَتْ وَقَدْ * حَيْثُ يَمَعْنَى مَا يَكُونُ وَكَانَا
اللَّهُ عَوْدَنَا الْجَمِيلَ وَقَبِلَ أَنْ * نَسْجَ الرُّجُودِ بَعِيْهِ أَعْلَانَا
وَأَقَامَنَا لِلْعَارِفِينَ أَمَّةً * وَلَطَائِفَ الْمَدَى الْعَظِيمِ جَبَانَا
فَلَنَحْنُ فِي أَهْلِ الْمَعَاجِ كَعَيْبَةٍ * طَائِفُوا بِنَا يَمَعْنَى نَوْرَ هَدَانَا
وَلَنَحْنُ أَيْضًا الْإِلَهِي يَكُونُهُ * فَمَنَا الْكُشْفُ رُمُوزُهُ قُرْآنَا
بُنَا النَّبِيَّ فَحَالَنَا مِنْ خَالِيهِ * وَكَأَلِ سِرِّ فَهُومِهِ خَلَانَا
صِرَآءًا دَعَايَلَهُمْ عَلِيمُهُ فِي بَيْتِهِ * زِدْنَا صُنُوفَ صُغُوفِهِ إِحْيَانَا
نُورِي الْوَلِيَّ الْكَرِيمَ مَاتَ وَأَلَسَهُ * بِالسُّوءِ يَلْقَى اللَّهُ مَنْ عَادَانَا
فَالنَّحْخُ سَهْمُهُمْ مُجِيئَنَا أَبَدَ الْمَدَى * وَآخِرُهُ مَبْدُؤُ لِبَنِّ وَالْآنَا...
فَتَرَى الْقُلُوبَ وَإِنْ تَلَكَّاهُ بَعْضُهَا * حَسَدًا تُعْظِمُ دَائِمًا مَعْنَانَا
حَلَّ سَبَاقَ زَمَنَةِ الْقُلُوبِ لِرَبِّهَا * بَعْدَ الْخِرَافِ مَسْهَبَا الْإِنَانَا
فَانْظُرْ تَرِ الْعُظُمُ الْكَرِيمَ جَدَّدَنَا * وَالْمُرْتَقَى أَسَدَ الرِّجَالِ أَبَانَا
هَلْ تَمَّ مِنْ أَجْزَاءِ طَلَعِ الْوَرَى * نَحْنُ مُتَوَرَى نَامُودُهُ لَوَالَانَا؟
أَلْفَتَرِ الْمُرْتَحِنَ جَابِيْنَا سَلَا * ذُلَّ وَعِلْمُ اللَّهِ قَدْ أَفْهَانَا
مَاتَ الرِّجَالُ عَلَى بَسَاطِ رُغُومِهِمْ * وَاللَّهُ بِالتَّحْقِيقِ قَدْ أَحْيَانَا
فَإِجْلَانَا وَاحْفَظْ صَوْمِهِمْ عُمُودَنَا * مَا تَمَّ بَابُ اللَّيْلِ سَمَوَانَا

The Hadith of the *Awliyā* on Pulpits of Lights

Many Prophetic narrations and *qudsī* hadiths related from a number of Companions describe their glorious position on the Day of Judgment as an object of longing even for Prophets:

249. [Mu'ādh b. Jabal:] Those who love one another for the sake of My Majesty shall have pulpits of light and the Prophets and martyrs shall yearn to be in their position.³²⁷

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ الْمُحَابِبُونَ فِي جَلَالِي لَمْ يَتَّيَرُوا مِنْ نُورٍ يَنْطِطُهُمُ النَّبِيُّ وَالشَّهَدَاءُ.
رواه الترمذي وقال حسن صحيح والطبراني.

The above hadith is narrated from Mu'ādh by the *Tābi'ī* Abū Muslim al-Khawlanī ('Abd Allāh b. Thuwāb), one of the greatest Yemeni *Awliyā'*, whom the *dajāl* and pseudo-prophet al-Aswad al-Ansī unsuccessfully tried to burn in a huge furnace, after which Abū Bakr and 'Umar would call Abū Muslim "the Ibrāhīm of this *Umma*."³²⁸

A longer version reconstitutes the context of Abū Muslim's first meeting with Mu'ādh:

250. I entered the great mosque of Hims. Lo and behold, there were thirty mature Companions of the Prophet there! Among them was a young man, kohle-eyed, with lightning-white teeth, who kept silent. Whenever the group was in doubt of something they would consult him. I asked my friend who this was and he said: "Mu'ādh b. Jabal." I immediately felt love for him. I stayed

VIII: THE LIGHT OF THE PROPHETIC INHERITORS

with them until they dispersed then went back into the mosque. There Mu'ādh b. Jabal was, praying opposite a pillar. I prayed then sat down and wrapped myself in my cloak. I kept quiet and did not address him, and he kept quiet and did not address me. Then I said: "I swear by Allah that I do love you!" He said: "For what reason do you love me?" I said: "For Allah." He seized me by the cloak, pulled me gently to himself and said: "Be happy if you speak the truth! I heard the Messenger of Allah say: 'Those who love one another for the majesty of Allah are on pulpits of light.' Prophets and martyrs will long to be in their position."³²⁹

وَعَنْ أَبِي مُسْلِمٍ الْحَوَّلَانِيِّ قَالَ: دَخَلْتُ مَسْجِدَ حَمِصٍ، فَإِذَا فِيهِ نَحْوُ مِائَتَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَإِذَا فِيهِمْ شَابُّ الْكُحْلِ الْعَيْنَيْنِ بَرَّاقُ الشَّيْءِ، سَابِكٌ لَا يَكْثُرُكُمْ، فَإِذَا امْتَرَسَى الْقَوْمُ (أَيِ ارْتَابَ) فِي شَيْءٍ أَقْبَلُوا عَلَيْهِ فَسَأَلُوهُ فَقُلْتُ جَلِيسٌ لِي، مَنْ هَذَا؟ قَالَ: مُعَاذُ بْنُ جَبَلٍ. فَوَقَعَ لَهُ فِي نَفْسِي- حُبٌّ، فَكُنْتُ مَعَهُمْ حَتَّى تَقَرُّوا، ثُمَّ هَجَرْتُ إِلَى الْمَسْجِدِ، فَإِذَا مَعَاذُ بْنُ جَبَلٍ قَائِمٌ يُصَلِّي إِلَى سَارِيَةٍ، فَقَصَبْتُ ثُمَّ جَلَسْتُ وَاجْتَبَيْتُ بِرِذَائِي، فَسَكَتُ لَا أَكَلِمَةً، وَسَكَتَ لَا يَكَلِّمُنِي، ثُمَّ قُلْتُ: وَاللَّهِ إِنِّي لَا أُحِبُّكَ. قَالَ: فِيمَ تُحِبُّنِي؟ قُلْتُ: فِي اللَّهِ. فَأَخَذَ بِحُجُورِي فَجَدَّنِي إِلَيْهِ مُهَيَّئَةً، ثُمَّ قَالَ: أَبَشِّرْ إِنْ كُنْتَ صَادِقًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الْمُحَابِبُونَ فِي جَلَالِ اللَّهِ عَلَى مَتَابِرٍ مِنْ نُورٍ، يَنْطِطُهُمُ النَّبِيُّ وَالشَّهَدَاءُ. رَوَاهُ أَحْمَدُ وَأَبُو نَعِيمٍ وَابْنُ جَبَلٍ.

³²⁷ al-Tirmidhī, *Sunan* (*Zuhd*, *mā jā'a fī-hub-bi bil-lāh*, *hasan sahih*); al-Tabarānī in *al-Kaḥīr* (20:168 §358).

³²⁸ Ibn Hibbān, *Saḥīḥ* (2:339-340). He is buried in Dārayyā, Syria and one of those listed by Abū Nu'aym and others as "The Eight Ascetics"; Amir b. 'Abd Qays al-Hadramī, Abū Muslim al-Khawlanī, Uways al-Qarānī, al-Rabī' Ibn Khadiyām, al-Aswad b. Yazīd, Masrūq, Sufyān al-Thawrī, and al-Hasan al-Baṣrī – mostly Yemenis and Iraqis.

³²⁹ Ahmad, *Musnad* (399-400 §22080); Ibn Hibbān, *Saḥīḥ* (2:338 §577); Abū Nu'aym, *Ḥilya* (2:131).

251. [Abū Umāma:] Truly Allāh has servants whom He shall seat on pulpits of light, and their faces shall be completely covered in light until Allāh finishes with the sins of creatures.³³⁰

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عِبادًا يُجْلِسُهُمْ يَوْمَ الْيَوْمِ عَلَى مَنَابِرٍ مِنْ نُورٍ يَنْتَقِي وَجُوهَهُمُ النُّورُ حَتَّى يَجْلُوَ مِنْ تَحَاتُّبِهِمْ فِيَلْفَظَ يَنْتَقِي وَجُوهَهُمُ النُّورُ وَيَلْقَى عَنْهُمْ السَّيِّئَاتُ حَتَّى يَفْرَغَ اللَّهُ مِنْ حَسَابِ الْخَلَائِقِ.

252. [Abū Hurayra:] Truly there are those, among the servants of Allāh, that are not Prophets but whom the Prophets and martyrs yearn to resemble." Someone asked: "Who are they so that we may love them?" He said: "They are a folk who loved one another with the light of Allāh, without kinship nor affiliation [var. "without business or kinship"]. Their faces are light on pulpits of light. They shall not fear when all people fear, nor shall they grieve when all people grieve." Then he recited: *The Friends of Allāh! Truly no fear shall there be for them, nor shall they grieve* (10:62).³³¹

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا يُسَوِّدُ بِلَيْسَاءٍ يَفْطِطُهُمُ الْإِيمَانُ وَالسُّهْدَاءُ. قِيلَ: مَنْ هُمْ لَعَلَّنَا نُحِبُّهُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ مِنْ غَيْرِ أَرْحَامٍ وَلَا أَنْسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى

³³⁰ al-Tabarānī, *al-Mu'jam al-Kabīr* (8:112 §7527) and *Muṣnad al-Shāmiyyīn* (2:10 §826) with a good chain according to al-Haythamī, *Majma'* (10:492 §18001).

³³¹ Abū Ya'la, *Muṣnad* (10:495 §6110); Ibn Abī al-Dunyā, *al-Aḥwān* (p. 45 §5); al-Tabarānī, *Taḥṣīr* (sub 10:62); Ibn Jibbān, *Ṣaḥīḥ* (2:332-334 §573); al-Nasā'ī, *al-Sunan al-Kubrā* (10:124 §11172); al-Haythamī, *Shurrah* (11:314-315 §8584). Also this narrated from 'Umar b. al-Khaṭṭāb by Abū Dāwūd, *Sunan* (*Ujra*, bab *ḥl-r-rab*).

مَنَابِرٍ مِنْ نُورٍ، لَا يَخْلُقُونَ إِذَا خَافَ النَّاسُ وَلَا يَخْرُتُونَ إِذَا حَزَنَ النَّاسُ. ثُمَّ قَرَأَ ۖ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٥﴾
يونس. رواه ابن جبان بسند صحيح وأبو يعلى وابن أبي الدنيا والبيهقي وغيرهم ورواه الساجي في الكبرى بلفظ تحابوا بفرح الله على غير أموال ولا أنساب وبلغ عدد رواه من الصحابة العشرة فهو متواتر. ومنها: رواية أبي داود في سننه عن عمر بن الخطاب رضي الله عنه بسند صحيح.

253. [Abū Mālik al-Ash'arī:] One day, when the Prophet finished his prayer, he turned to face the people and said: "People! Listen to this, understand it, and know it. Allāh has servants who are neither Prophets nor martyrs and whom the Prophets and martyrs yearn to resemble due to their seat and proximity in relation to Allāh." One of the Bedouin Arabs who came from among the most isolated of people twisted his hand at the Prophet and said: "Messenger of Allāh! People from humankind who are neither Prophets nor martyrs and yet the Prophets and the martyrs yearn to be like them due to their seat and proximity in relation to Allāh? Describe them for us!" The face of the Prophet showed delight at the question and he said: "They are strangers from here and there. They frequent this tribe or that without belonging to any of them. They do not have family connections with each other. They love one another for the sake of Allāh. They are of pure intent towards one another. On the Day of Resurrection Allāh shall place for them pedestals of light upon which He shall seat them, and He will turn their faces and clothes into light. On the Day of Resurrection the people will be terrified but not those. They are the *Friends of Allāh upon whom fear comes not, nor do they grieve* (10:62)."³³²

³³² Ahmad, *Muṣnad* (37:540-542 §22906); Ibn al-Mubārak, *Zuhd* (p. 248-249 §714); Ibn Abī al-Dunyā, *al-Aḥwān* (p. 47 §6); al-Baghawī, *Sharḥ al-Sunna* (13:50 §3464); al-Tabarānī, *Taḥṣīr* (sub 10:62); and others.

عَنْ أَبِي عَالِكٍ الْأَشْمَعِيِّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَضَى صَلَاةً أَقْبَلَ إِلَى النَّاسِ يَرْجِيهِمْ فَقَالَ: يَا أَيُّهَا النَّاسُ اسْمَعُوا! وَاعْقِلُوا! وَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ عِبَادًا لِنَسُوا بِالنِّبَاءِ وَلَا شُهَدَاءَ يَغِيظُهُمُ الْإِنِّيَاءَ وَالشُّهَدَاءَ عَلَى جِجَالِهِمْ وَفَرِيحِهِمْ مِنَ اللَّهِ فَجَاءَ رَجُلٌ مِنَ الْأَعْرَابِ مِنَ قَاصِيَةِ النَّاسِ - وَفِي رِوَايَةِ ابْنِ أَبِي أَسَامَةَ: قَالَ: وَكَانَ يُنَجِّسُنَا أَنْ يَكُونَ فِينَا الْأَعْرَابِيُّ إِذَا شَهِدْنَا رَسُولَ اللَّهِ ﷺ، لِأَنَّهُمْ يَجْعَلُونَ أَنْ يَسْأَلُوهُ وَلَا تَجْعَلُوهُ - وَأَلْوَى يَدِيهِ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ يَا نَبِيَّ اللَّهِ تَأْسُ مِنَ النَّاسِ لِنَسُوا بِالنِّبَاءِ وَلَا شُهَدَاءَ يَغِيظُهُمُ الْإِنِّيَاءَ وَالشُّهَدَاءَ عَلَى جِجَالِهِمْ وَفَرِيحِهِمْ مِنَ اللَّهِ؟ إِنَّمَعْتُمْ لَنَا بِنَحْيِ صِفَتِهِمْ لَنَا. قَسَرَ وَجْهَ رَسُولِ اللَّهِ ﷺ لِمُسْوَإِلِ الْأَعْرَابِيِّ - وَفِي رِوَايَةِ أَبِي يَعْلَى: قَرَأْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَكَلَّمُ، وَفِي رِوَايَةِ مَعْمَرٍ قَرَأْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ أَبْشَرَ، وَفِي رِوَايَةِ الطَّبْرَانِيِّ قَرَأْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَسْتَبْشِرُ، وَفِي رِوَايَةِ مُعَيْبِ الْإِيمَانِ قَرَأْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْبُشْرَ - فَقَالَ رَسُولُ اللَّهِ ﷺ هُمْ تَأْسُ مِنَ أَقْنَاءِ النَّاسِ وَتَوَارِعَ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامُ مُنْقَارِيَّةٍ تَحْكُمُ فِي اللَّهِ وَتَصَافُوا، يَضَعُ اللَّهُ هُمْ يَوْمَ الْقِيَامَةِ مَقَابِرَ مِنْ نُورٍ فَجِجَالُهُمْ عَلَيْهَا فَجَعَلَ وَجُوهَهُمْ نُورًا وَثِيَابَهُمْ نُورًا، يَفْرَحُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْرَحُونَ وَهُمْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿﴾ رَوَاهُ أَحَدُ وَفُلَا لَفْظُهُ وَأَبُو يَعْلَى وَالتَّبْرَانِيُّ وَرِجَالُ ثِقَاتٍ إِلَّا شَهْرَ بَيْنَ حَوْشِبٍ وَهُوَ حَسَنُ الْحَدِيثِ، وَالتَّبْرَانِيُّ وَغَيْرُهُمْ.

Thus the Prophet described the *Awliyā* as those at the sight of whom one is reminded of Allah, who love one another with His Light and for His Majesty, servants who are neither Prophets nor martyrs, unrelated and unaffiliated with one another, strangers from here and there. In the following Prophetic hadith from 'Abd Allāh b. 'Amr b. al-ʿĀṣ he also calls them the poor among those who left their lands:

254. "Blessed are the strangers!" It was asked: "Who are they, Messenger of Allah?" He said: "Righteous people who are few among many evil people; those who disobey them outnumber those who obey them." One day we were with him when the sun was rising and he said: "A people will come to Allah on the Day of Resurrection, their light like that of the sun." Abū Bakr asked: "Are we those people, Messenger of Allah?" He said: "No, and you will have immense goodness; but these are the poor emigrants. Bad things are averted through them. Each of them dies with his worldly need unfulfilled [lit. "with his need stuck in his chest"]. They will be resurrected from the four corners of the world."³³³

عَنْ عَبْدِ اللَّهِ بْنِ صَفْرِ بْنِ النَّكَصِ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ لِي النَّبِيُّ ﷺ: طُوبَى لِلْعُرْيَا، قِيلَ: وَمَنِ الْعُرْيَا؟ يَا رَسُولَ اللَّهِ؟ قَالَ: نَاسٌ صَالِحُونَ قَلِيلٌ فِي نَاسٍ سُوءٍ كَثِيرٍ، مَنْ يَعْصِيهِمْ أَكْثَرُ مَنْ يُطِيعُهُمْ. وَقَالَ: كُنَّا يَوْمًا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَلَعَتِ الشَّمْسُ فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ قَوْمٌ يُورَثُهُمْ كَالشَّمْسِ. فَقَالَ أَبُو بَكْرٍ: نَعْنُ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: لَا، وَلَكِنْ خَيْرٌ كَثِيرٌ، وَلَكِنَّهُمْ قُرَاءُ الْهَاجِرِينَ. تَنَقَّى يَسْمُ السُّمَّكَارَةِ، يَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صُدُورِهِ، يُخْتَرَعُونَ مِنْ أَقْطَارِ الْأَرْضِ. رَوَاهُ يَحْيَى بْنُ سَفْيَانَ الْقُسَيْرِيُّ فِي الْمَوْعِزَةِ وَالتَّارِخِ.

³³³ al-Faṣawṣ, al-Maʿrifat wal-Tarikh (2:517-518).

"The *walī* is a light from the light of Allah"

Ibn 'Aṭṭā (d. 1224/1809) after his gloss of *There has come to you from Allah a light and a manifest Book* (5:15) states:

255. The allusion in this verse is that Allah has informed the possessors of spiritual knowledge (*'ulamā' al-bāṭin*) of the spiritual stations of the possessors of external knowledge (*'ulamā' al-zāhir*), their states, and most of their spiritual diseases, especially those that used to be external scholars then moved on to inward knowledge such as al-Ghazālī, Ibn 'Abbād, and others. Al-Ghazālī argued with the scholars of external knowledge and exposed many of their ills in the opening of the *Ihyā'*.³³⁴ Ibn 'Abbād did the same in the commentary on the *Ḥikam*, and they forgave much, for truly they are at the foot of the Messenger of Allah and they are the elite of his inheritors because they have obtained his inheritance in its entirety, as in the *Mabāhith*:

*The scholar follows him in speech
and the ascetic devotee in deeds,
While the Sufi competes in both
but adds high character.*³³⁵

Hence the *walī* is a light from the light of Allah and a secret from among His secrets, by which He brings those for whom Divine help is foreordained out of the dark layers of veiling and into the light of witnessing, and by which He guides those whom He selected for His Presence on the path of arrival to Him. Success is by Allah!³³⁶

قال ابن عجيبة في تفسير البحر المديد:

³³⁴ I.e. Book of Knowledge, where he defines *ilm* as spiritual knowledge, not *fiqh*.
³³⁵ Ibn al-Bannā al-Saraqustī, *al-Mabāhith al-Asṭyā* (verses 62-63), cf. Ibn 'Aṭṭā, *Fuṭūḥ* (p. 59).
³³⁶ Ibn 'Aṭṭā, *al-Baḥr al-Madīd* (sub 5:15).

الإشارة في آية ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾: قَدْ
أَطْلَعَ اللَّهُ عَلَيْهِ الْبَاطِنَ عَلَى مَقَامَاتِ عُلَمَاءِ الظَّاهِرِ وَأَخَوَاهِمُ وَجُلَّ
مَسَائِرِهِمْ وَلَا يَسْتَأْذِنُ كَانْ عَالِيًا بِالظَّاهِرِ ثُمَّ انْتَقَلَ إِلَى عِلْمِ الْبَاطِنِ كَالْعَوَزِ
وَالْبَنِ عِبَادَ وَغَيْرِهَا فَقَدْ تَكَلَّمَ النَّوَوِيُّ فِي صَدْرِ الْإِنْجَاءِ [كتاب العلم] مَعَ
عُلَمَاءِ الظَّاهِرِ فَفَصَّحَ كَثِيرًا مِنْ مَسَائِرِهِمْ وَكَذَلِكَ ابْنُ عِبَادٍ فِي مَرْجِ الْجُحْمِ
وَعَمَرًا عَنْ كَثِيرٍ قُلُومًا عَلَى قَدَمِ رَسُولِ اللَّهِ ﷺ وَخَوَاصُّ وَرَثَتِهِ لِأَهَمِّ حَازُوا
النُّورَ كَمَا كُنَّا فِي (الْبَاحِثِ):

تَبِعَهُ الْعَالِمُ فِي الْأَقْوَالِ * وَالْعَابِدُ الرَّاهِدُ فِي الْأَفْعَالِ

وَفِيهَا الصُّورُ فِي السَّاقِ * لَكِنَّهُ قَدْ زَادَ بِالْإِخْلَاقِ

قَالُوا نُورٌ مِنْ نُورِ اللَّهِ وَبَرُّ مِنْ أَسْرَارِهِ يُخْرِجُ بِهِ مَنْ سَبَقَتْ لَهُ النِّيَابَةُ مِنْ
ظُلُمَاتِ الْجَحَابِ إِلَى نُورِ الشُّهُودِ وَتَبْدِي بِهِ مَنْ اصْطَفَاهُ لِحُضْرَتِهِ تَعَالَى
طَرِيقَ الْوُصُولِ إِلَيْهِ. وَيَا اللَّهُ التَّوْفِيقُ.

IX: Epilogue

My heart nearly flies off with unbearable longing (‘Alī al-Habshī)

256. *My heart nearly flies off with unbearable longing
for the Beloved whose love has settled within me.*

*When, when will the Lord allow us to travel and visit
the Best of creation, the Elect, Taha, the Bringer of good news?*

*We will visit his grave and scent ourselves with that Perfume.
Allah will open for us the Door of immense gifts.*

*We will visit in peace, every hardship for us turns to ease.
We will visit with our children, the old and the young.*

*It will be such a visit with the great help of my Beloved!
We will look at that face so radiant, so full of light!*

*We will behold his beauty, our eyes will finally exult.
O Leader of the Messengers, under your door a poor seeker*

*Asks for your gifts by which all else is erased
and with which the servant attains everything he pines for.*

*I want nothing other than meet the light-giving lamp.
Always his image is with me, at home or on the road.*

*O Allah, by his honor, protect us from the heat of Hellfire
and forgive us every mistake, and erase everything.*

*And catch us with Your Mercy by which skies turn to rain.*³³⁷

³³⁷ ‘Alī al-Habshī, *Simḡ al-Durār* (p. 228-230).

أَمْسَدَ الْحَبِيبَ عَلِيَّ بْنَ عَبْدِ الْحَبِيبِ وَضِيَّ اللَّهِ عَمَّهُ:

يَكْنَادُ مِنْ شِدَّةِ أَشْوَاقِي قَوْلًا دِي يَطِيرُ

إِلَى الْحَبِيبِ الَّذِي جُنَّهْ سَكَنُ فِي الصُّمَيْرِ

مَنْ مَنَى يَأْذَنُ الْمَوْلَى لَنَا بِالسُّمَيْرِ

تُرْوَرُ خَيْرَ الْوَرَى الْمُخْتَارِ طَهْ الْبُشَيْرِ

تُرْوَرُ قَبْرَهُ وَتَنْعَطُرُ بِدَاكَ الْعَبِيرِ

وَيَفْتَحُ اللَّهُ لَنَا بَابَ الْعَمَلِيَّاتِ الْكَامِرِ

تُرْوَرُ فِي عَافِيَةٍ يَسْهَلُ عَلَيْنَا الْعُسَيْرِ

تُرْوَرُ يَا وَدَّاعًا كَبِيرَ هِمٍّ وَالصُّمَيْرِ

تَفْعُ زِيَارَهُ مَدَدًا مِنْ خَيْرِي كَبِيرِ

تَنْظُرُ إِلَى ذَلِكَ الرَّجُلِ الصَّبِيحِ الْيَوْمِ

تَنْهَدُ جِهَالَهُ وَيُسَيِّطُ الطَّرْفُ بِنَا قَبِيرِ

يَا سَيِّدَ الرُّسُلِ تَحْتَ الْبَابِ طَالِبُ قَبِيرِ

يَتَعَى كِرَامَاتُ يُمْنِي كُلُّ مَا فِي النَّظِيرِ

وَيَذِيرُكَ الْعَبْدُ مِنْكَ كُلُّ مَا فِي الصُّمَيْرِ

مَا لِي طَلَبْتُ غَيْرَ لُقْيَا السَّرَاحِ الْمُنِيرِ

دَائِمُ نَحْيَانَهُ مَعِي فِي مَقْعَدِي وَالْمُسِيرِ

يَا اللَّهُ يَجَاهِدْهُ تَقِينَا حَرَّ نَارِ السَّعِيرِ

وَاعْتَفِرْ لَنَا كُلَّ زَلَّةٍ وَامْنَحْ مَا فِي النَّظِيرِ

وَأَقْرِئْكَ بِرَحْمَتِكَ يَسِيَّ الْجَنَّةِ مِنْهَا مَعِيرِ

تَمَّ بِحَمْدِ اللَّهِ

كتاب النور المحمدي ﷺ يوم المولد المبارك غرة رجب المرجب سنة ١٤٣٣
بعد هجرة أكمل أهل الأرض والسموات الموافق آخر الشهر الخامس من سنة
2012م على يد أحقر العباد جبريل فؤاد حماد الراجحي صفو ربه ومغفرته
والمترسل برسوله ﷺ والحمد لله رب العالمين أو لا وأخيراً ظاهراً وباطناً.

وَجَدَلِي يَقْبَلِي اجْتَمَعَ قَمَلًا وَبَيْتُهُ * وَدَاوِ بِوَصْلِ الرُّسُلِ رُوحِي مِنَ الصَّمَا
وَصَلِّ وَسَلِّمْ سَيِّدِي كُلَّ لَحِيَةٍ * عَلَى الْمُضَلَّي خَيْرَ الْبَرَايَا بَيْنَا



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*When I beheld his lights shining out,
I placed in awe my hand before my eyes,
In fear for my sight at the beauty of his frame;
and now I look at him only to my capacity.
His light has made all lights drown in his lights.*
—Ḥassān b. Thābit

A disciple of Mawlana Shaykh Nazim al-Haqqani at the hands of his deputy Shaykh Hisham Kabbani for over two decades in the United States and Syria, Gibril Fouad Haddad holds scholarly licenses (*ijāza*) from 150 shaykhs and has authored three dozen books and hundreds of articles in Islamic hermeneutics, doctrine, hadith, biography and heresiology. He lives in Brunei Darussalam.

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